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ABSTRACT

This guide for eighth grade teachers was the product of a Title IX ethnic studies project. The guide was designed to supplement the regular South Carolina state history textbooks and place in a more positive frame of reference the ethnic contributions that specific ethnic groups have made to South Carolina history. Written by teachers, the guide is a model of the fusion of U.S. history and South Carolina state history. It contains 18 historical essays. Presented in chronological order, each essay contains a description of the national scene followed by a description of events as they happened in South Carolina during the same period. Ethnic contributions of Black Americans, French Americans, German Americans, Greek Americans, Scotch-Irish Americans, Jewish Americans, and American Indians are presented in each essay when appropriate. Biographical sketches are interspersed throughout the work. At the end of each essay or chapter, numerous activities are listed for students with a wide range of abilities. Students make models of a plantation, write poems, role play, participate in ethnic dances, debate topics, prepare ethnic food, write biographical sketches, and do library research. Also provided at the end of each essay are student and teacher bibliographies. (Author/RM)

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THE ETHNIC HISTORY OF SOUTH CAROLINA

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CHARLESTON COUNTY SCHOOL DISTRICT
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CHARLESTON, SOUTH CAROLINA

1975

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PREFACE

All students, regardless of their ethnic background or geographical region, need to study ethnic minority cultures because they are an integral part of American History. To understand the total and complete history of South Carolina the same need holds true.

There are two specific benefits that accrue from ethnic study. First, it promotes tolerance and understanding between diverse ethnic groups. For example, Black History should be understood by white ethnic groups, while Jewish contributions should be understood by Blacks.

The second argument for ethnic history is that it gives a greater sense of self-respect to the minority group child and thereby enhances his self-respect, pride and appreciation of his cultural heritage.

Furthermore, each minority group has unique needs for improving the self-image of its members. For example, a recent study funded by the United States Office of Education supported the generally accepted belief that the most crucial need of the Black American is not just more for a more positive self-concept, but rather self-identity.

The officially adopted South Carolina History textbooks are deficient in their coverage of historical contributions of South Carolina ethnic groups. The purpose of this project is to develop exemplary materials to supplement the regular state history textbooks and thereby place in a more positive frame of reference the ethnic contributions that specified ethnic groups have made to South Carolina history. The ethnic groups chosen for study are Blacks, French, German, Greek, Scotch-Irish, Jews, and American Indians.

Our principal objective was to plan and write this teacher syllabus to be implemented into grade eight (8) South Carolina history classes.

Funding and authorization for this study was made possible under a grant from the Ethnic Studies Branch of the United States Office of Education, Department of Health, Education and Welfare.

The results or benefits expected from the study are as follows:

...to stimulate interest and concern regarding human rights.

...to produce positive human relationships between culturally diverse groups.

...to promote recognition of the contributions of all cultural minorities to the growth of the state and nation.

...to improve the self-image of ethnic groups.

...to provide insight into the life of an immigrant who arrived in America and South Carolina during the early stages of our history.

...to examine some of the problems that concern today's minority groups.

...to identify the ethnic contributions made by South Carolinians to the richness of American society.

ACKNOWLEDGMENTS

The manuscript for this syllabus is the outcome of the dedication and the hard work of many persons in our local and state community.

We wish to express our sincere appreciation to Dr. Alton C. Crews, Superintendent of Charleston County Schools for his administrative support of this project. Similar acknowledgments are given to the Assistant Superintendent of Instruction and Management, the Director of Middle Schools and the Director of Federal Programs.

A special note of thanks is extended to Dr. Michael Woodall, former Assistant Superintendent for Management Services, for the initial support and approval for ethnic studies.

We are appreciative of the cooperation and the assistance afforded the Ethnic History Team by the staffs of the South Caroliniana Library; the South Carolina Historical Society; the Library Society; and the Charleston County Public Libraries.

A deep debt of gratitude is due to the members of the Advisory Council for their assistance in locating sources of material for our study.

This exemplary group of laymen not only fulfilled their role as mandated by the Title IX guidelines, but went beyond the expected, and exemplified a zealousness that the staff will long remember and gratefully appreciate.

Dr. A. M. Mosley, Social Studies Consultant, at the State

Department of Education, and Dr. Richard E. Jorgenson, Ethnic Studies Branch of the United States Office of Education, have been indefatigable in their efforts to provide advice and support on numerous occasions.

The indebtedness to the college consultants for their efforts in securing access to research facilities in South Carolina and for writing the historical essays, is particularly in order. The members of the teacher writing team are to be complimented for the extensive research and time spent on our Ethnic History program.

The project staff wishes to thank the following persons for their assistance and support:

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INTRODUCTION

The major intent of this teacher syllabus is to provide a broad framework of goals and objectives, content activities, materials, and supportive data, all structured as a descriptive course of study. The materials and information in this guide are meant to be neither all inclusive nor prescriptive; but rather an aid to teachers as they plan instructional programs, taking into account student needs, diverse socio-economic backgrounds, academic aptitude, available resources and other factors. Keeping these factors in mind, teachers may then accept the model framework in total or draw ideas from it to incorporate into their lesson plans.

The teachers who wrote these guides worked diligently to make them comprehensive,and detailed; thereby extending the scope of available options and providing a diversity of objectives, ideas and activities for different classroom settings. In addition, they hopefully maximize planning towards individualized instruction. It is suggested that the objectives serve as the primary instruction goals of this course. It is further recommended that the teacher choose with discretion the specific classroom activities needed to meet the objectives.

This guide is structured in terms of the following components:

a. objectives

b. concepts

c. historical essays

The teacher syllabus for South Carolina History emphasizes the historical contributions of seven ethnic groups in South Carolina. The ethnic identities chosen for study are Blacks, Jews, Germans, Greeks, Indians, Scotch-Irish, and French. This guide thus serves as a model for fusing state ethnic history and traditional South Carolina history. In the introductory essays, the national scene is placed in perspective. The second essay illustrates how state history and American history can be fused as required by current State Department regulations. The third faction deals with the historic contributions of the state's multi-cultural groups.

1. Enrichment activities
2. Methods to fuse South Carolina ethnic history and American history
3. Bibliographical data (Teacher and Student)
4. Audio-visual aids

CHAPTER I. GEOGRAPHIC SETTING

OBJECTIVES:

1. To provide a basic understanding of the geographic factors which have helped to determine South Carolina's history.
2. To familiarize the students with South Carolina's major regions, land formations, river systems, lakes, and climatic conditions.

CONCEPTS:

1. South Carolina is triangularly shaped, with North Carolina as the northern boundary, Georgia to the South, and the Atlantic Ocean to the east.
2. The state of South Carolina has many river systems, which were the basis for many first settlements.
3. Many cities, towns, counties, river systems, and lakes are named for South Carolinians.

THE GEOGRAPHIC SETTING

Geography played a major role in the early settlement of America. The ships of Columbus in 1492 sailed across the Atlantic from island to island until they reached the West Indies. Early sailing ships depended on winds and ocean currents in their voyages. On the coast of North America the colonists chose natural harbors and great rivers as the sites of their settlements, such as Boston, New York, Philadelphia, and Charleston.

The geographical setting of the land helped determine the kind of settlements that arose there. North of New York the rocky, uneven soil of New England gave rise to small farms and scattered towns. The broad, flat lands of the Southern coast gave rise to large plantations and few towns.

THE GEOGRAPHY OF SOUTH CAROLINA

The climate of South Carolina is warm--varying from temperate in the mountains to semi-tropical along the coast--and the rainfall is abundant, providing a long growing season. The broad, fertile plain below the fall line--running through the center of the state--has been the location of most of the large farms and plantations. And the rolling hills of the Up Country--north of the fall line--have been the setting for grazing land and smaller farms. The textile industry, dependent at first on swiftly running water for turning its machinery, built its mills on Up Country rivers.

The geographical divisions have brought not only economic diversity to South Carolina, but political division as well. For two centuries the planters and merchants of the Low Country ruled the province and the state. And throughout the nineteenth century many of the political battles were fought between representatives of Up Country and Low.

ACTIVITIES:

1. Frieze: Have students divided into four groups. Have each group work on one of four segments of a frieze on "The

Arrival and Settlements of the Negroes, Jews, Germans, and Greeks", and how they fitted in among existing colonists. This can be accomplished by using cut-out pictures from magazines, old newspaper, etc. or the pictures can be drawn. See that chronological order is used. (time of arrival to South Carolina)

2. Creativity: Groups of students may participate in the writing of poems, songs, ditties, or cartoons about Negroes, Jews, Germans, Greeks or early South Carolina colonists. Students are to be reminded to keep in mind ideologies of the specified ethnic group.

3. Local: Have students divided into four groups. Each group will draw a large (bulletin board size) outline map of South Carolina. Each map can show a blow up of the place where one of the ethnic groups settled after arriving in South Carolina. (Negroes, Jews, Germans and Greeks) Materials: oaktag, colored map pins, large and small point colored felt pens. This activity can be done in such a precise manner that one can be sure understanding took place.

4. Replica: Have four groups of students construct models of Charlestowne, a plantation, scene in a Jewish store, early South Carolina, the nine townships of early South Carolina. Oliphant, Simms' History of South Carolina gives very good ideas on the suggested models. Suggested materials: popsicle sticks, match sticks, tooth picks or twigs, glue, varnish or paint.

5. Scrapbook: Groups of students can collect pictures of colonial Charlestowne and early South Carolina. The pictures may include any item of interest, personality, houses, churches, stores, etc. It is possible that, as a result of their reading and research, students find it possible to draw items for a desirable scrapbook. The scrapbook could be entitled "Charlestowne, Ye Ole in South Carolina."

6. Play write: Groups of students can write a one-act play on one of the following personalities, being as factual as possible.

French	Scotch-Irish
Jean Ribaut	Matthew Lyons

7. Role Playing: Group students and have them pretend to be one of the following, and express verbally his feelings:

a. A teen-age (Black) Negro slave living on a southern plantation

b. A teen-age Jew Living in colonial Charleston

c. A teen-age German living in South Carolina

d. A teen-age Greek living in Charleston

e. A teen-age Scotch-Irish living in South Carolina

8. Have students draw a diagram map of Albemarle Point. Be sure to have the drawing show why it was not an ideal selection (site). Use Oliphant Simms The History of South Carolina.

9. Geographic region recognition: Have students grouped (5 per group), work on outline map of Africa, Germany, Ireland, Greece, and South Carolina. Each map is to be outlined,

labeled, colored, and mounted on construction paper. Colored pencils are good in this activity. Upon completion, the maps can show, using asterisks and arrows of different colors, and a map key, capitals, main river systems and sections from which the people (ethnic groups) came.

10. Have groups of students (four groups, five per group), make a comparison chart of the climate of Africa, Germany, Europe, Greece and South Carolina. Use a variety of color or black and white for emphasis. (Use an atlas and globe for accuracy).

11. Have student groups (at least four, five per group) draw a set of diagrams comparing the latitude and longitude of Africa, Germany, Greece, Europe and South Carolina. The diagrams are to be outlined, labeled and mounted. A color scheme should be given.

12. Have students compile an ethnic vocabulary booklet. This can be carried out by continually adding words and their definitions from or of African, German, French, Scotch-Irish, European and Greek origin. The words can later be used during discussions, debates, etc., for proof of understanding.

13. Dish Party: Have groups of students bring to class ready-prepared dishes of food indicative of Africa, Germany, Europe, Jewish areas, Greece, Scotland, France, and colonial South Carolina. The decision of the food to be prepared can come as a result of a discussion of gourmet dishes of the people of the areas mentioned. This can be an interesting

and enjoyable activity when carried out effectively.

14. Doll Dressing: Have groups of students make doll forms of paper (cone-shaped) and dress them in clothes worn by Africans, Germans, Jews, French, Scotch-Irish, and colonial South Carolinians. Before the activity can be carried out much research is needed for accuracy. The completed dressed dolls may be put on display. This activity can be quite unique and meaningful. Source: Dobler, Customs and Holidays Around the World.

15. Costume Dance: Have groups of students (four or eight) dress in the native clothes of Africans, Jews, Germans, Greeks, Scotch-Irish, and early colonial South Carolinians. Secure recordings of dance music of the several ethnic groups. The costumed students will participate in dances of the specified ethnic group.

16. The Family Origin Tree: Have groups (at least five) of students participate in assembling a bulletin size tree. Place patterns size 3" or 5" sized cutouts shaped like Africa, Europe, Germany, Greece and South Carolina on the tree. The country and state replica can have designated on them, conspicuously done, the locale from which the people came. The tree trunk can be done in red, brown or black. Students can make this quite meaningful.

17. Salt and Flour Map: Divide the class into five groups. Have each group of students construct by using a mixture of salt and flour (one part salt to three parts flour, using

water sparingly to make the mixture), a map of Africa, Germany, Greece, Scotland-Ireland and South Carolina. Use food color for coloring the finished maps.

Procedure:

a. Draw an outline map on a piece of oaktag (the five places mentioned).

b. Fill in the outline with the salt and flour mixture.

c. Let set and harden.

d. Color.

(This could also be done in papier-mache.)

18. Debate: Have two teams (five groups of students) participate in debating on: "America, the Salad Bowl" and "America, the Melting Pot." In speech preparation, population-wise the following people should be spoken of: Africans, Jews, Germans, Greeks and other Europeans, and how and why they came.

The following activities are recommended for able students only.

19. Find a good book about Jewish holidays and festivals. (See Your Neighbor Celebrates, published by the Anti-Defamation League of B'nai B'rith.) Also locate a good history of how Puritan festivals derive from Jewish celebrations. An example is Thanksgiving which is related to the Hebrew celebration of Sukkot. How many others are there? Source: Gaer, Joseph, and Ben Siegel, The Puritan Heritage: America's Roots in the Bible, New York: New American Library, 1964.

20. Have students prepare a list of as many ethnic organizations as they can identify in your city. Example: The German Friendly Society, or the French Huguenot Society.

21. Have students make (draw) two outline maps (diagrams), one showing latitude, the other longitude. This diagram should be labeled. The idea is to make sure there is an understanding of the two terms.

22. Have students draw a large outline map of South Carolina showing its exact (between 35°5' and 32° N. L.) latitude and (78°20' and 85°15' W. L.) longitude. Along with this could go a chart showing other states of the same locale plus other countries.

23. Have students on an outline map show the seven divisions into which South Carolina is divided. On this map with colored map pins they can show where the first Blacks lived, the Jews and the Germans. (Use Simms, Oliphant, *The History of South Carolina*. Chapter I.)

24. Have students draw an outline map of the United States, keeping the time element in mind, making South Carolina conspicuous. This will show South Carolina in perspective with the rest of the country. (Use *This Is America's Story*.)

25. Have students draw an outline map of the United States showing the river systems. The rivers should be traced in blue. They can also on an outline map of South Carolina trace the important rivers of the state in blue. The two maps can be used for multi-purpose understanding and comparison. (Use *This Is America's Story*, and Simms, Oliphant, *The History of South Carolina*.)

26. Compositions can be written on (a) Uses of the Rivers of South Carolina; (b) Why Did the People Live Near Rivers?; and (c) Why River-Way?

27. Have students listen to some songs about rivers and interpret some of the same. Here the teacher along with students can use her ingenuity. (Example: "Ole Man River," "Goin' to Lay Down My Burden," "River Boat Song," and "Swanee River.") (See accompanying illustration.)

28. Students can show creativity by composing poems, songs or drawing scenes or cartoons about the state of South Carolina.

29. Students can make a model showing the soil variation of South Carolina explaining why the state is of an agricultural nature. List the agricultural products of South Carolina.

MICHAEL ROW THE BOAT ASHORE

Michael row de boat ashore
Halelujah
Michael row de boat ashore
Halelujah

Michael boat a gospel boat (etc.)

I wonder where my mudder deh

See my mudder on de rock gwine home

On de rock gwine home in Jesus name

Michael boat a music boat

Gabriel blow de trumpet horn

O you mind your boastin talk

Boastin talk will sink your soul

Brudder lend a helpin hand

Sister help for trim dat boat

Jordan stream is wide and deep

Jesus stand on t'oder side

I wonder if my maussa deh

My fader gone to unknown land

O de Lord he plant his garden deh

He raise de fruit for you to eat

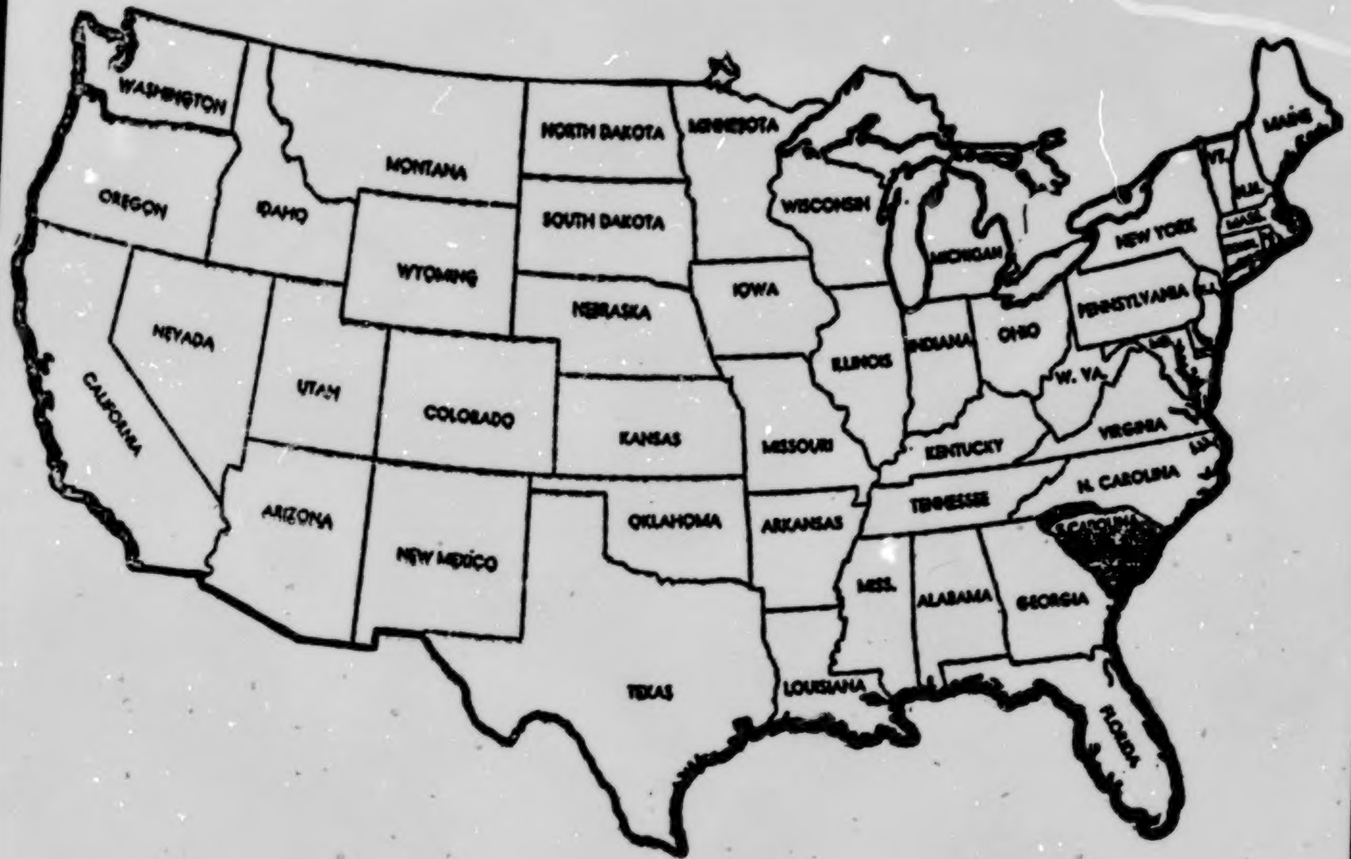
He dat eat shall neber die

When de river overflow

O poor sinner how you land

Riber run and darkness comin

Sinner row to save your soul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NEBRASKA
KANSAS
OKLAHOMA
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MISSOURI
ARKANSAS
LOUISIANA
WISCONSIN
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MICHIGAN
INDIANA
OHIO
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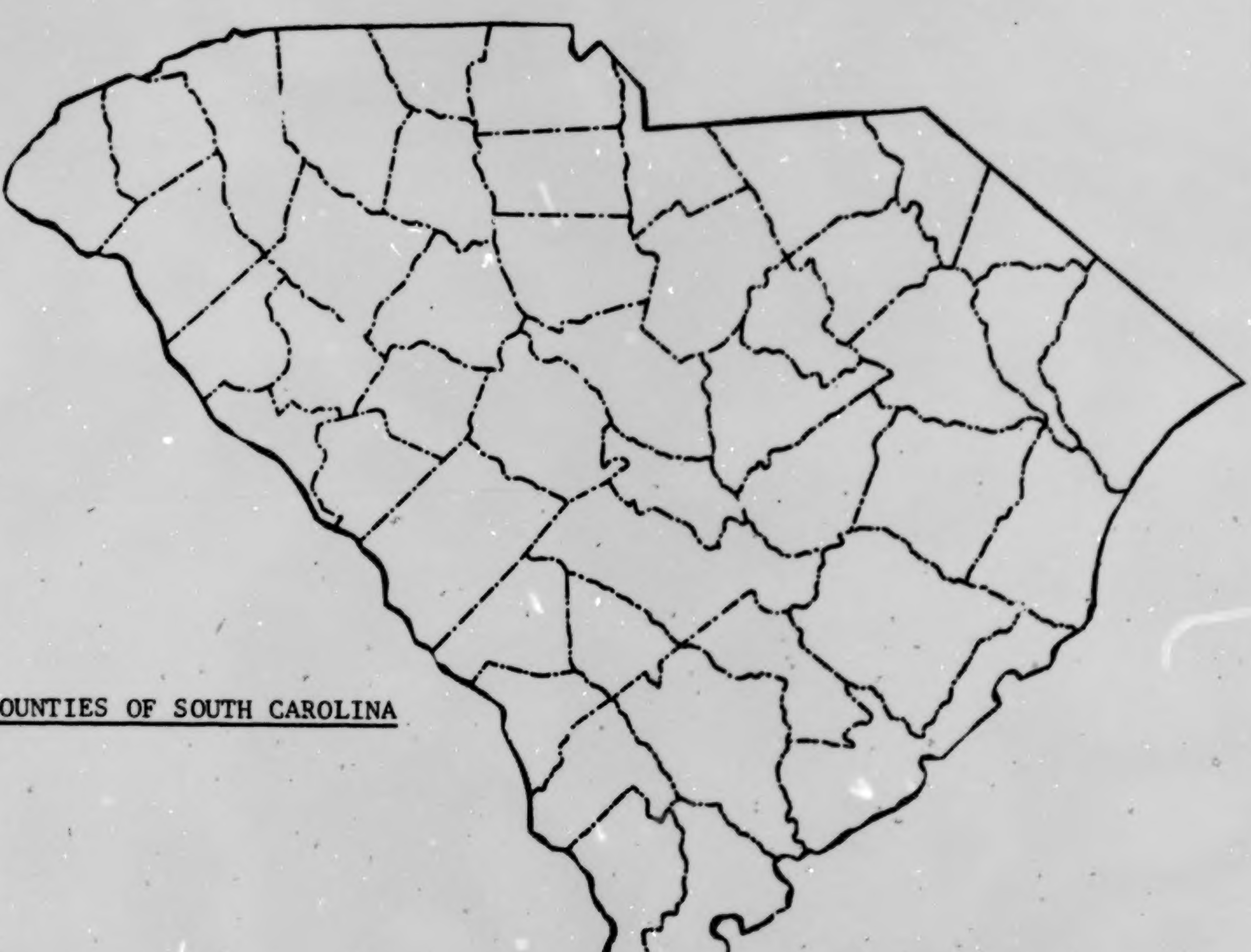
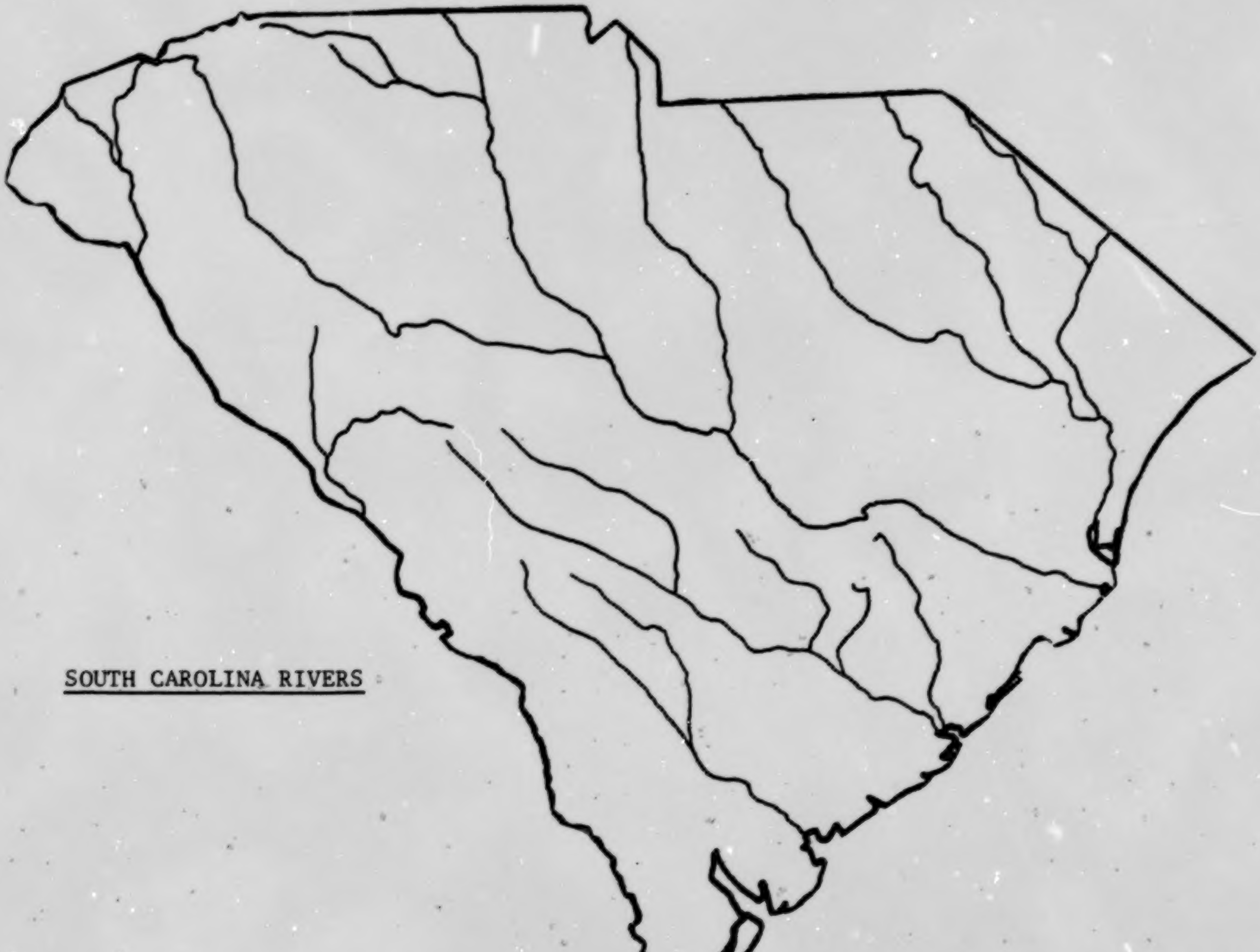
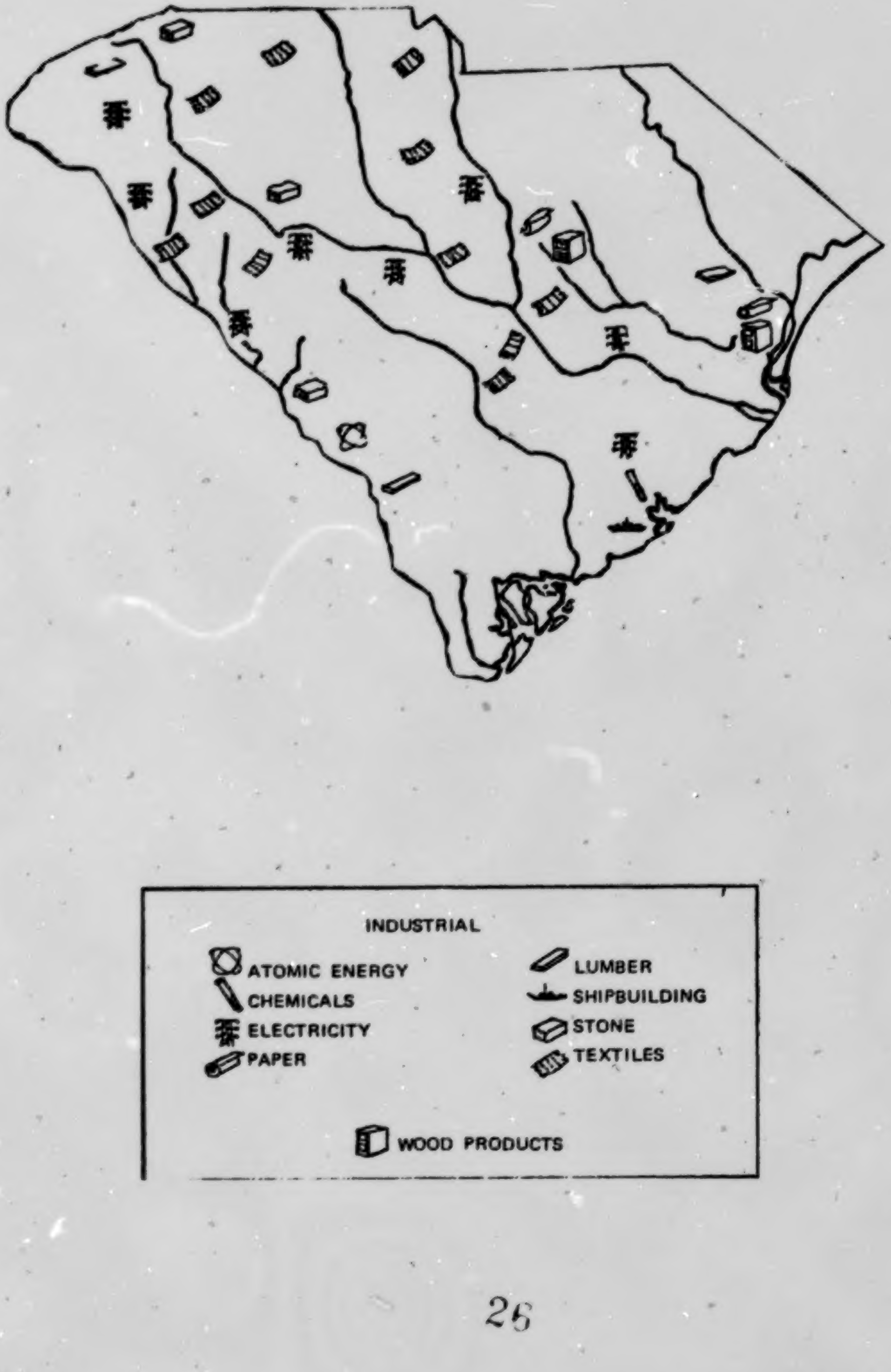


COUNTIES OF SOUTH CAROLINA



SOUTH CAROLINA RIVERS

AGRICULTURAL PRODUCTS OF SOUTH CAROLINA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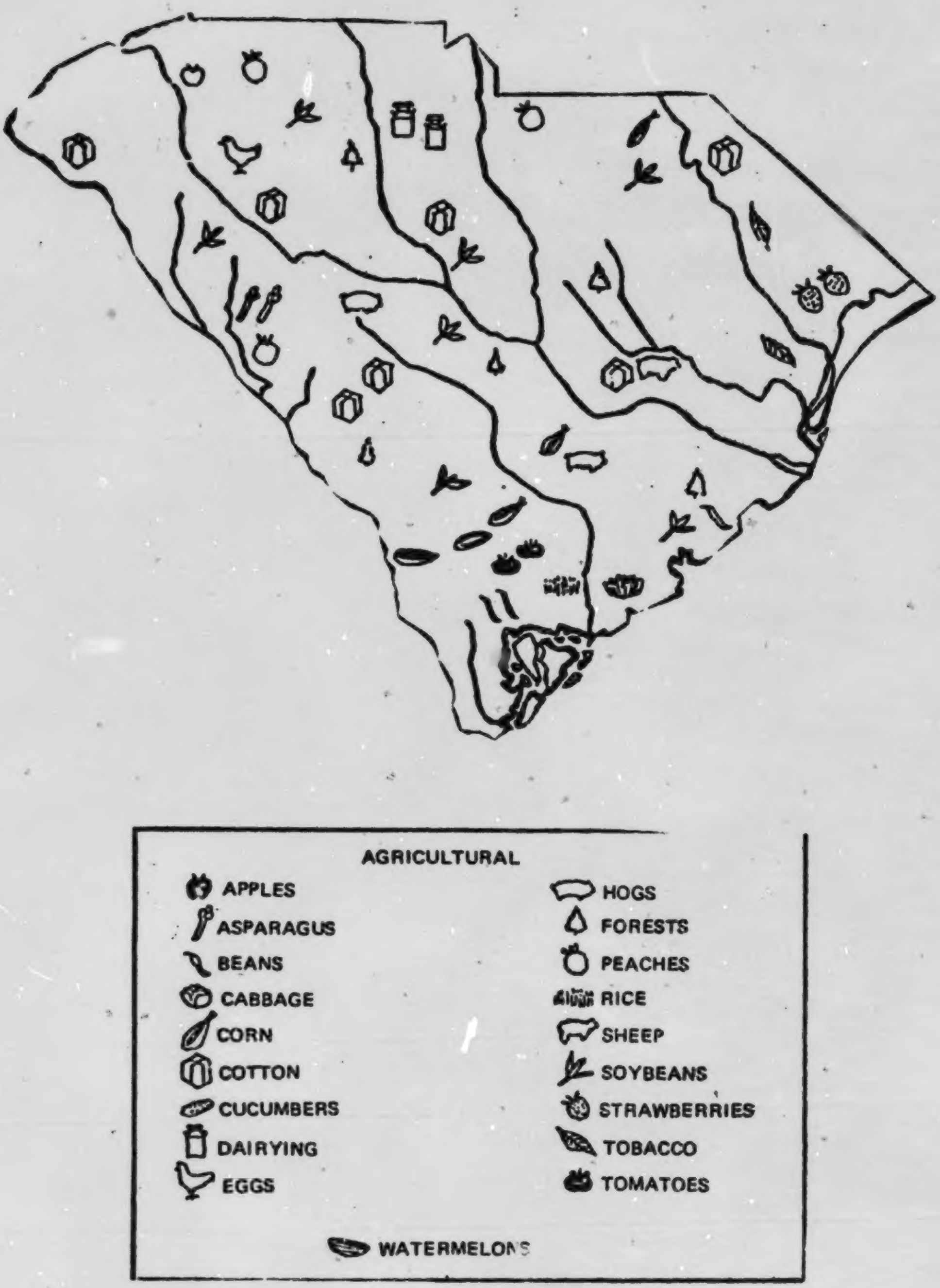
STONE
TEXTILES
WOOD PRODUCTS

INDUSTRIAL PRODUCTS OF SOUTH CAROLINA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PEACHES
RICE
SHEEP
SOYBEANS
STRAWBERRIES
TOBACCO
TOMATOES
WATERMELONS

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY:

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AUDIO-VISUAL AIDS:

Exploring and Settling 1521-1670: The main map shows the routes of the early Spanish and British explorers, insets of Charleston Harbor and Port Royal Sound, interesting examples of protected harbors. Denoyer-Geppert.

Life in Early America: Glimpses of the food, clothing, transportation, economy and commerce of various regions are projected in a vivid social study of early America. Includes life in New Amsterdam, Plymouth, Philadelphia, Santa Fe, the Midwest and Carolina. Encyclopedia Britannica, 6 color filmstrips.

CHAPTER II. THE INDIANS: NATIVE AMERICANS

OBJECTIVES:

1. To develop an understanding of the role of the American Indian as a cultural group in the history of South Carolina.
2. To view the conflict of the two cultures from the Indians' perspective and from that of the South Carolina settlers.

CONCEPT:

1. Although rich in cultural heritage, the Indians of South Carolina suffered many setbacks caused by economic deprivation and war.

THE INDIANS: NATIVE AMERICANS

The first discovery of America took place, not in 1492 with the coming of the Europeans, but as early as 30,000 B.C., when nomads from Asia crossed over to the New World. Until about 10,000 B.C., when the land bridge sunk into the Bering Straits, thousands of people had made their way into North America in search of a warmer climate than the Siberian tundra.

Generations passed before these first Americans settled in the present bounds of the continental United States. Over thousands of years cultural differences grew up. About 2,000 languages were eventually spoken by various tribal groups. Between 8,000 and 5,000 B.C. the Indians learned to plant and harvest crops. The population grew, and society became more complex. Tribal organization emerged, and religious practices developed.

When the Europeans "discovered" America, they found flourishing Indian cultures. In the Southwest, for example, a pueblo culture was building complex structures by 1200 B.C. In the valley of Mexico the Aztecs had built a mighty empire. A variety of tribes belonging to three major language groups--the Algonquian, Iroquoian, and Siouan--had lived in eastern America since about 10,000 B.C. Living from agriculture, food gathering, hunting, and fishing, they lived a simple life in semi-fixed towns and villages.

THE FIRST CAROLINIANS

Before the coming of the English in 1670 it is estimated that some 180,000 Indians lived in the hills and valleys of South Carolina. These first Carolinians belonged principally to three families. Along the coast lived the tribes of the Muskhogean family--the Cusabos, Kiawahs, Yamasees, Edistos, and so on. To the north and east lived the Siouan tribes, including the Winyahs, Sampits, Peedees, Congarees, and Catawbas. The third family--the Iroquoian--was represented by a single tribe in the northwestern area, the Cherokees. As many as forty-five different tribes may have lived in what is now South Carolina at one time or another.

INDIAN LIFE IN SOUTH CAROLINA

European travelers through South Carolina wrote down their impressions of the Carolina Indians. William Bartram the naturalist wrote this description in 1776:

> The males...are tall, erect and moderately robust, their limbs well shaped so as generally to form a perfect human figure; their features regular and countenance open, dignified and placid; yet the forehead and brow so formed as to strike you instantly with heroism and bravery, the eye, tho' rather small, yet active and full of fire, the iris always black and the nose commonly inclining to the aquiline.
>
> Their countenance and actions exhibit an air of magnanimity, superiority and independence.
>
> Their complexion of a reddish brown or copper color, their hair long, lank, coarse and black as a raven and reflecting the like lustre at different exposures of the light.
>
> The women...are tall, slender, erect and of a delicate frame; their features formed with perfect symmetry, their countenance cheerful and friendly, and they move with a becoming grace and dignity.

The Native American men had no beards and only a round circlet of hair on their heads. Hair on the face and top of the head was pulled out or shaved. Men belonging to the Siouan tribes (e.g. Winyahs, Congarees, Catawbas, etc.) pulled their hair to the top of the head and tied it in a short bobtail. To decorate their heads the men used feathers and beads. Women wore their hair pulled back in a ponytail and tied with beads made of conch shells or a leather thong.

In the eighteenth century Indians began to adopt the dress of the European settlers, but in the early 1700's the men wore a breechcloth between their legs tucked into a belt.

They wore shoes made of bear or deer skin. Men and women alike wore cloaks or mantles. For winter wear they were made of buffalo or deer skins; for summer they were made of feathers. In the Carolina Low Country the women ornamented themselves with Spanish moss or feathers. Both men and women wore necklaces and earrings of pearls.

Indian women wore no paint or marks on their bodies, but the men often wore tatoos of various designs. Preparing for war, the Siouan warriors painted their faces red and put a circle of black paint around one eye and white around the other. Their hair was rubbed with bear grease and dyed red with bloodroot.

Indian life was organized into families. While the Siouan tribes practiced polygamy, it was never popular among the Cherokees. In some tribes only the chief could have more than one wife. The women of the tribe shared in planting and harvesting and cared for the home, though some women of ability rose to high positions in the tribe as queen or members of the council.

Indian children lived and played freely. Physical punishment was seldom used; a harsh word or command was usually enough to correct them. At the beginning of puberty young boys underwent a severe and harsh period of training to become warriors. Then they were free to select mates from the girls of the tribe.

Tribes were loosely organized. The chief, who was recognized for his wisdom and ability as a warrior, presided over the council of warriors. Any warrior could speak in the council, but usually only the elders took part in debate. In tribes when the chief had great power, he made decisions for the tribe. In others a vote was taken in the council.

Work was shared by the tribe. All shared in building cabins or canoes. Common fields were planted and harvested together. Widows and orphans were cared for by the tribe, and members dealt fairly with each other. Visitors--both Indians and Europeans--were lavishly entertained, usually by the chief of the tribe.

The center of the Indian town was the council house or town house. The Cherokees had a circular structure built around a tall center pole. The rafters were covered with bark and earth, giving the appearance of an earthen mound. Entering through a small door, the visitor would see an amphitheater sloping toward the center. A fire burning there clouded the air with smoke.

The Indians lived in smaller dwellings--wigwams or log cabins. In the Low Country--from the coast to the fall line--the wigwam predominated. They were either circular or oval in shape, the frame consisting of poles bent in toward the center and tied together with bark or Spanish moss. The top and sides were covered with bark.

The second kind of dwelling, common to the Up Country, was the rectangular lodge or cabin. Logs were notched and built into walls. They were plastered inside and out with clay mixed with dry grass. The cabins were roofed with bark or shingles. European settlers seized on this kind of dwelling for their own houses.

Near each house was a vegetable garden for the family's use, and surrounding the entire village was a log wall or palisade. Beyond the village were the common fields men and women worked side by side to produce crops of corn, beans, pumpkins, squash, melons, and potatoes. Tobacco was grown for smoking in stone or clay pipes.

The warriors were also skillful hunters and provided bison, deer, elk, bear, turkeys, and fish for food. Along the coast oysters were a favorite food. The women gathered wild fruits and vegetables. Hickory nuts, dried and beaten, provided cooking oil.

The chief athletic contest of South Carolina Indians was the ball game. Two teams gathered in the center of the field at either end of which had been erected a goal post. The conjurer or medicine man threw a small ball into the air. The object was for one team to get the ball to the goal twelve times. There was no time limit, no time outs, no substitutions. Each player had a wooden racket to swat or carry the ball. Biting, choking, twisting arms and legs--all were allowed.

A great gambling game was chungke. A rounded stone was rolled down a field, and the warriors threw their spears nearest the point where the stone would stop. Points were assigned to the spear closest to the stone.

The Indians of South Carolina, like most Native Americans, believed in a benevolent spirit whom the Europeans called "the Great Spirit." Indians sometimes called him "the Man Above." He created the universe and was chief of a series of spirits who inhabited the forests and hills of the earth. The worship of these deities was led in each tribe by a conjurer, sometimes called a medicine man. These conjurers knew the herbs of the forest and served as doctors as well as priests.

Symbolic of the Great Spirit, a fire was kept burning in the Cherokee council houses at all times. Some tribes had a festival each spring of extinguishing the old fire and kindling a new one.

A special form of worship connected with the growing of crops was the feast and dance. A great banquet and the Green Corn Dance were held in the spring to ask the spirits for a bountiful crop. Another festival was held at Corn Harvest time. Other dances included those for war, peace, rain, and so on. Rhythm was provided by drums and bells, and dancers wore special costumes of feathers, masks, and gourds.

INDIANS IN THE HISTORY OF SOUTH CAROLINA

When the Spanish, the French, and the English came to Carolina in the sixteenth and seventeenth centuries, they were aided in their settlements by the Cusabo Indians who lived along the coast. In 1670 when the English came to establish a permanent settlement at Port Royal, a Cusabo chief, the Cassique of Kiawah persuaded them to go up the coast to the Kiawah (now the Ashley) River. There they built Charles Town on Albemarle Point.

Throughout the first year the English were aided by the Cusabo, who sold them provisions and warned them against the Spanish who threatened them from Florida. By 1671, however, enmity developed between Indians and white settlers. Traders began to cheat the Indians and steal from them. In retaliation the warriors raided outlying plantations. The whites declared war on the Indians, and a number of captured warriors were sold into slavery. Within ten years Indian tribes themselves warred on each other and sold their captives into slavery.

As the white settlers along the coast increased, the Cusabo Indians were killed, sold into slavery, or reduced to menial laborers. Those who remained, sometimes referred to as "settlement Indians", were required to pay an annual tax to the colony of animal skins. They were employed by the European settlers as scouts, canoemen, and hunters for plantation families. But their tribal life was ended.

All during the period before the American Revolution in South Carolina European settlers pushed from the coast toward the Up Country, and settlers from the North came down the Great Wagon Road from Pennsylvania into the back country of South Carolina. Trade with the Indians became very profitable and was regulated by the provincial government. One of the most famous trading centers was Fort Prince George at Keowee, near the present town of Seneca. Built in 1753, it became an important center for trade with the Cherokees.

The greed of the traders often led to war between the Indians and the more recent settlers. By 1715 white outrages against the Yamassees led to the outbreak of fighting at Pocotaligo. Within a year the Yamassees were driven into Florida, where they continued to be harrassed until they were virtually all killed by 1727.

More peaceful were the relations of whites with the Catawba Indians, who lived between the Broad and Catawba Rivers. During the French and Indian War they fought with the English against the French. The most famous leader of the Catawbas was King Haigler, who served as chief from about 1750 to his death in 1763. He gained the respect and loyalty of the colonial leaders, especially Governor James Glen, as well as his own people. During the Revolution the Catawbas fought under Colonel William Thomson at the Battle of Fort Moultrie. They served as scouts for the patriot forces during the remainder of the war.

In 1763 in the Treaty of Augusta a tract of fifteen square miles was reserved for the Catawba nation near the present town of Rock Hill. Here many of the descendants of the Catawbas continue to live. In 1944 the Federal government bought additional land for the Catawbas, but this land was divided among the inhabitants in 1960. The state of South Carolina still holds the old reservation in trust for the Catawbas.

White Carolinians cultivated the friendship of the Cherokees who lived in the present states of Tennessee, North Carolina, and the northwestern part of South Carolina. The first treaty between the Cherokee chiefs and the provincial government was signed in Charleston on July 4, 1753. Governor Glen promised to build forts in Cherokee territory to protect the Indians from the French. Two years later at Saluda Old Town the Cherokees ceded to the English all their territory in the Up Country except the present Anderson, Pickens, Oconee, and Greenville counties.

But in 1758, after a series of incidents on both sides, the Cherokee War broke out. Settlers were killed, and Indian towns burned until peace was restored in 1761. In the summer of 1776 the Cherokees, allied with the British, attacked American patriots in the Up Country shortly after the Battle of Fort Moultrie. In retaliation, Indian towns in South Carolina were destroyed. On May 20, 1777, by a treaty at DeWitt's Corners (Due West), the Cherokees surrendered their land in South Carolina except for a small area in the present Oconee County. The last Cherokee lands in South Carolina were ceded to the state for $5,000 by a treaty of March 22, 1816. The descendants of the Carolina Cherokees live on reservations in North Carolina and Oklahoma.

Today American Indians compose only a very small part of the population of South Carolina. Of the 2,590,516 people who lived in the state in 1970, only 2,241 listed themselves as Indians. Over one-half of these citizens live in rural areas, and they are concentrated in five counties: York (415), Richland (244), Dillon (230), Charleston (195), and Greenville (134).

ACTIVITIES:

1. Plan an imaginary trip to the Catawba Indian reservation at Rock Hill, South Carolina, and write a five minute speech about your experiences.
2. Have students draw a map of South Carolina and list the Indian tribes of South Carolina. Show their early place of residence. (See Oliphant, The History of South Carolina, page 18
3. List as many rivers, towns, counties and other places of interest in our area whose names are derived from Indian groups. (See Beth Causey, South Carolina Rivers; South Carolina Counties.)
4. Plan a visit to Fort Mill, South Carolina, to visit one of the most complete private collections of Indian relics in the country.
5. Have Boy Scouts or Girl Scouts demonstrate handicrafts derived from the Indian culture.
6. Allow students to participate in a class debate "The Repayment of Indian Lands." Are they justified in rights of a conquered people?
7. Have the members of the class write a letter to the AIM (American Indian Movement) about their views on the removal of Indians from lands in South Carolina.

8. Learn and perform an Indian dance in native Indian dress.

9. Have talented students draw a frieze depicting any aspect of Indian culture.

10. Plan a Thanksgiving as an example of Indians contribution. Include typical Indian foods. Decorations of three dimensional paper flowers can be made with construction paper or colored tissue paper. (See A Handbook of Arts and Crafts by Wankelman, Wigg and Wigg for additional suggestions.)

11. Let the class keep a scrapbook of articles on Indians in South Carolina.

12. Plan a class trip to your local museum to view the various crafts, Indian relics or art displayed.

13. Plan a visit to Charles Towne Landing in Charleston, South Carolina, to view the Great House.

14. Make murals, displays, diaramas, etc., depicting the lives of famous Indians.

15. To determine whether or not your students' homes represent any former Indian mounds, have them plot their homes on a simple local map. Routes taken to school can also be plotted. The teacher can decide if class or individual maps for each student to use and compare with classmates' maps.

16. Have students construct a colonial, Indian village using matchsticks, cardboard boxes or clay, bark or popsicle sticks.

17. Have students interview persons in their community of Indian ancestry or background.

18. Have students make a collection of any Indian artifacts

(dolls, arrowheads, pottery, clothing, etc.) that they might have.

19. The first dolls made by the Indians were made of corn husk. Have students secure corn husk (from farms, supermarkets, etc.) for the bodies, legs and arms for the doll. A strip of the final outer husk applied vertically to a rounded head, with a narrow strip pinched up and tied to form a nose. Faces can be drawn and cornsilk used for hair. Clothing can also be made from the husks.

20. The Catawbas were and still are experts in the making of pottery. Pottery can be made by using water-base clay or modeling clay. The coil or pinch method can be used to make the pottery. (See Wankelman, et al, pages 32 and 40.)

21. Beadwork can be done with commercial colored beads or ones made from a salt and flour mixture. (See Wankelman, et al, page 41.)

22. Have students make or bring in prints, pictures, or photographs of present-day life of Indians in South Carolina.

23. Indian Drum: Oatmeal boxes make fine drums. They can be wrapped with colored paper and decorated. Let students use fingers or a drumstick made by wrapping cotton around the end of the stick with a cloth, and fastening with a rubber band.

24. Holidays or special observances provide a storehouse of national traditions, many of which have become universal. Select one national local, or state holiday which compliments

Indian culture. For example, the "Feast of the Green Corn" of the "Inter-Tribal Indian Ceremonial." (See Lavinia Dobler, Customs and Holidays Around the World, page 100.)

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AUDIO-VISUAL AIDS:

Filmstrips:

American Indians of Today: Compares achievement and problems of American Indians on reservations and in urban relocation centers. Encyclopedia Britannica.

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We Are the Indians: Explores traditional Indian life and values. Guidance Associates, 2 sound filmstrips.

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Records, Pictures, Transparencies:

Power of My Spirit: The American Indian: The American Indian after many years of white domination, shares his insights about identity, advantages and disadvantages. Inquiry Audio-Visuals, records.

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Eastern Indians: Calhoun Company, 12 transparencies.

CHAPTER III. THE FIRST EUROPEAN ARRIVALS

OBJECTIVES:

1. To show early European interests in South Carolina.
2. To develop an understanding of the role of history, and to introduce the explorers and settlers that came to South Carolina.
3. To study and analyze the arrival of Europeans in the New World and the eventual domination by the Europeans.

CONCEPTS:

1. South Carolina was settled early by the Jewish, Germans, Scotch-Irish and French Huguenots.
2. The early immigrant came to South Carolina for primarily economic and religious reasons.

THE FIRST EUROPEAN ARRIVALS

Europe's first faltering contact with America was made in the tenth century by Norwegians who had settled in Greenland. About 986, Biarni reported that land lay to the west, and 1001 Leif Ericsson spent a winter in Newfoundland and explored land to the west. But it was not until the fifteenth century that an expanding European civilization claimed a permanent stake in the New World. Christopher Columbus led the Spanish to the Caribbean, and soon America became a pawn in the European contest for power, involving Spain and Portugal, the Netherlands, France, and eventually England.

EARLY SETTLEMENTS IN SOUTH CAROLINA

The Spanish were the first Europeans to reach the Carolina coast. In 1521 a ship financed by Lucas Vasquez de Ayllon of Hispanolia (Haiti) explored the North American coast and landed in an area the native inhabitants called Chicora. It may have been Winyah Bay, South Carolina. In 1526 Ayllon established a settlement there he called San Miguel, but fever and starvation led to rebellion and finally the abandonment of Chicora. In 1540 on his march northward from the Gulf of Mexico, DeSoto visited Up Country South Carolina, and in 1561 an expedition under Villafane landed at Port Royal Sound, named it St. Helena, and sailed northward to Hatteras.

The French attempted the second settlement of South Carolina in 1562 when Jean Ribault led a company of settlers to Parris Island. But it, too, failed within a year. This effort by the French renewed Spanish attempts, and they established Fort San Felipe on Parris Island. From 1566 to 1587 it was Spain's northernmost outpost in North America. When the Spanish withdrew to St. Augustine on the eve of the English defeat of the Armada, South Carolina was deserted for nearly a century by the rival European powers.

ACTIVITIES:

1. Truth and Consequences: Have students compile a list of questions on the people of Europe that came to America; the order in which they came; tell whether they were explorers

or settlers, plus their reasons for coming. Then a set of answers is worked out. (The answers are checked using Oliphant, The History of South Carolina, This Is America's Story, or the books suggested in the bibliography.)

A student is chosen to ask questions of a panel (2 teams, 6 or 8 students). Whenever a question is answered correctly the student gets a point; no point is given for a wrong answer. At the end of a series (6 or 8) of questions a decision, winner, is made and a new set of contestants is chosen.

2. Have students write for display compositions or biographical sketches: King Henry VII; Queen Elizabeth 1558-1603; Sir Walter Raleigh's "Lost Colony"; Jamestown, Virginia; and Heath's Charter to the Region South of Virginia, 36° to 31° N. L. (Carolina).

3. Have students draw an outline map of South Carolina, the King of England, Charles II, and the eight Lords Proprietors. Using colored thread to connect the picture of the King to the state and the Lords Proprietors to the King. Be sure to use captions. This display could be used on a bulletin board. (See Oliphant, The History of South Carolina.)

4. Have students make a chart of all Proprietary governors and one of the Royal governors and the one under state government prior to the war. This table done chronologically can be quite interesting and informative.

5. Have students write an essay on "The Fundamental Constitution, Why It Failed." This should be a factual, informative piece of writing. (See Oliphant, The History of

South Carolina.)

6. Have students draw a large scroll-shaped notice, a replica of the message of the Lords Proprietors, saying: "Go to South Carolina and get 150 acres of land free for yourself and each male slave and each member of the family."

7. Students can draw a cartoon showing Joseph West leading the people toward his ships at the dock. The people's clothing can show whether they were affluent or indentured servants.

8. Students can draw replicas of West's three ships, the Carolina, the Albemarle, and the Port Royal. People that can do soap carving may do the vessels in soap or clay.

9. Have students prepare, add to, and keep a vocabulary list containing personalities, names of rivers, places and inanimate words.

10. Have students write a play about a Barbadian plantation and its relation to plantations found later in South Carolina. (See Wallace, South Carolina: A Short History.)

11. Have students write a biographical sketch of Jean Ribaut who led a company to Parris Island or Villafane who landed at Port Royal Sound in 1561.

12. Have students draw a cartoon depicting the desertion of South Carolina by the Europeans after the defeat of the Spanish Armada.

13. Have the students make a population chart showing the Jews, Blacks and other white in comparison with accomplishments, if any, by the end of this period in American History,

prone to South Carolina.

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY:

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Oliphant, et al, The History of South Carolina. pages 25-32.

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Stanek, Muriel and Clinton Hartmann, Americans All--A Nation of Immigrants. Westchester, Illinois: Benefic Press, 1972.

AUDIO-VISUAL AIDS:

Films:

Rendezvous with Freedom: Covers Jewish life in the United States for over 300 years. Anti-Dafamation League of B'nai B'rith.

The Huddled Masses: Immigrants are welcomed to the promised land by quarantined stations, assembly line orientations and the prospect of miserable working conditions. Time-Life.

Filmstrips:

A Nation of Immigrants: A full, balanced view of immigration from Puritan landings to the present. Guidance Associates, sound filmstrip.

Black Odyssey: A History of the American Negro: Black participation in New World exploration; beginnings of slave trade; the struggle for independence and the spread of slavery; rebellion and escape; the cry for abolition. Anti-Defamation League of B'nai B'rith, 2 captioned strips.

Jewish Immigrants to America: Part I traces the expulsion of the Jews from Europe to their eventual settlement in America. Part II covers the roles of the Jews in America's wars, from the Revolution to the World Wars. Sunburn Communications, 2 captioned strips.

A People Uprooted: Covers roots of Afro-Americans, from 16th century Africa to slavery in the United States. Social Studies School Service, 7 captioned strips.

Cassettes, Transparencies:

Black People Have Helped Build America: Students develop awareness of Black heritage and its contributions to life in America. Media-Materials, Inc., cassette lessons, student response booklets, teachers guide.

Germans Have Helped to Build America: The background and history of the German people and their immigration to America are discussed. Media-Materials, Inc., cassette lessons, student response booklets, teachers guide.

Life in Colonial America: Studies social structures and craft processes in colonial life from 1608-1770. Social Studies School Service, spirit masters, transparencies.

CHAPTER IV. THE COMING OF THE ENGLISH AND THE AFRICANS

OBJECTIVES:

1. To aid in the students understanding of the first English explorations and settlements in South Carolina and the leadership of the first settlers.
2. To help students develop an understanding of the arrival of the Black man in South Carolina and the development of slavery.
3. To examine the contributions made by early settlers, indentured servants and slaves in the state's early history.

CONCEPTS:

1. Ethnic groups served as skilled craftsmen in many areas.
2. Blacks served as skilled artisans as well as slaves during the period of exploration, and Africans resisted their enslavement from the moment of their capture, during the trip to the New World and the Americas.
3. The first permanent English settlement in South Carolina was Charles Towne.
4. The Portuguese were the first Europeans in the modern era to take slaves from Africa.
5. Human bondage had existed for thousands of years, enslaving white, as well as black, men and women.
6. Slavery developed in the English colonies because of the need for cheap labor.

THE COMING OF THE ENGLISH AND THE AFRICANS, 1497-1670

The voyage of John Cabot to North America in 1497, commissioned by Henry VII, was the basis of England's claim to the New World. But it was not until the defeat of the Spanish Armada in 1558 that England was ready to challenge Spain's monopoly in the Western hemisphere.

Led by Sir Walter Raleigh, the English attempted two unsuccessful colonies on Roanoke Island in the 1580's. But in 1606 James I granted a charter to the Virginia Company, which sponsored the first permanent settlement at Jamestown. In 1620 the Pilgrims landed at Plymouth, and ten years later the Massachusetts Bay colony was established at Boston.

The largest non-English group to settle in North America were Africans, most of whom came as slaves. The history of Africa was rich in political and cultural achievements, but most Europeans knew Africans only through the few slaves that had filtered northward. When the Spaniard Las Casas advocated the use of Africans as slave labor on Caribbean plantations, the Atlantic slave trade began in earnest. Eventually, some nine and a half million Africans were sold into slavery in the Americas.

Ironically, the first Africans to be brought to English North America were not sold into slavery. Twenty Africans were brought to Jamestown in 1619, and became indentured servants for a set period. But by 1661 slavery was recognized in Virginia and became normative for all English colonies.

THE ENGLISH PLAN FOR COLONIZING SOUTH CAROLINA

In 1629 Charles I officially lay claim to the land south of Virginia by granting the land he called Carolina to his attorney-general, Sir Robert Heath. But when no settlement was made there, Charles II in 1663 issued a second charter granting Carolina to eight of his loyal supporters, noblemen who had helped him regain his throne. Known as Lords Proprietors, the eight landowners were expected to expand and protect the English kingdom with little expense to the government. In return, the Proprietors expected to make a profit through the sale of land and trade with the Indians.

The Proprietors commissioned William Hilton of Barbados to explore the land, and in 1665 they established a colony at Cape Fear. Within two years the settlement was abandoned, and the Proprietors bagan to plan for another settlement.

Lord Ashley, the chief Proprietor, and his secretary, John Locke, a famous philosopher, drew up a plan for government, known as the Fundamental Constitutions. Temporarily, however, the colony would be governed by a governor, a Grand Council, and a Parliament, later known as the Commons House of Assembly. The Proprietors encouraged settlers by promising them grants of land, known as headrights. A group of 148 English, Scots, and Irish agreed to sail to Carolina. A number of these signed on as indentured servants, agreeing to work for several years in Carolina to pay for their passage.

Ninety-three passengers actually sailed in the fall of 1669. Stopping in Barbados, the expedition took on a number of others, and they reached the shore of South Carolina on March 15, 1670. The local Indian chief, the Cassique of Kiawah, urged them to settle on the Ashley River, where they established Charles Town.

CAROLINA---A LAND OF FREEDOM AND SLAVERY

For many white settlers the colony of Carolina promised freedom, both political and religious. The Fundamental Constitutions guaranteed elements of a democracy. There were representatives of the settlers in the parliament. Likewise, the religious policy of the Proprietors was one of toleration. The charter of 1665 guaranteed that no person would be molested for differences of belief or practice, and the Fundamental Constitutions welcomed "Jews, heathens, and dissenters."

One group which was guaranteed no freedom, however, was African slaves. Though the Fundamental Constitutions offered religious freedom to slaves, it provided that "every freeman of Carolina, shall have absolute power and authority over Negro Slaves, of what opinion or religion soever."

In all probability there was one black aboard the _Carolina_, when it sailed from England in 1669, a servant of John Rivers, the kinsman and agent of Lord Ashley. And we know for sure that Henry Brayne, captain of the _Carolina_, purchased "one lusty negro man" in Virginia and brought him to Charles Town on August 23, 1670. In September Captain Nathaniel Sayle brought from Bermuda the first black family, listed by names as "John Sr., Elizabeth, and John Jr." All these were considered as "first settlers" of South Carolina.

Thereafter the number of blacks in the colony increased rapidly. In August 1671, an Indian informer reported to the Spanish at St. Augustine that "the settlement grows, that the castle is getting bigger, [and] that many Negroes have come to work." The next year St. Augustine learned that there were 800 English and 300 Negroes at Charles Town--twenty-seven per cent of the population black.

Open herding of cattle was one of the chief enterprises in Carolina, and blacks from the Gambia River in Africa were excellent riders and herdsmen. They were often put in charge of the "cow pens" as well as open grazing, thereby becoming cowboys very early in American history. From the first years of its settlement, South Carolina grew to depend on the skill and labor of its African bondsmen.

ACTIVITIES:

1. Have students write an imaginary story of the events of the first Africans who came to South Carolina in 1526 with de Ayllon.
2. Have groups of students make a bulletin board showing how the first Jew, Black, and Frenchman looked when they first arrived.
3. Have groups of students prepare slave codes. Have them imagine themselves members of the South Carolina Legislature in 1686.
4. Have groups of students write invitations to clergymen

from each denomination (Jewish, French Huguenot, Greek Orthodox, Lutheran and Protestant) to talk about the origin, history, and symbolism of his tradition. A field trip to study the art and architecture of each church is in order. The choice may be made by the members of the several groups.

If churches are too numerous for the groups to come up with a decision, invite representatives of various "nationality" organizations, such as the German Friendly Society or the French Huguenot Society to explain their purposes in perpetuating traditions.

5. Have groups of students listen to Negro spirituals and do a write-up on the mood of the song. Some good songs to consider are: "Heaben", "Swanee River," "Massa Dear, I'm a Gonna Walk on the Streets of Glory." Each song tells a story.

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY:

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Films:

Portraits of Lives under Slavery: Based upon actual testimony of slaves. Indiana University Audio-Visual Department.

Negro Kingdoms: Atlantis Productions.

Heritage of the Negro: Examines the civilization and achievements of ancient Africa and their significance to the American Negro today. Indiana University Audio-Visual Department.

Pictures, Transparencies:

Black America Yesterday and Today: Pictures of Black Americans in major fields (education, politics, etc.); principal areas of Black history (Africa, slavery, etc.); great Black contributions (Phyllis Wheatley, Dr. Ralph Bunche, etc.) David C. Cook, 20 pictures.

Black History Series: The history of the Black man is traced form ancient Africa to modern America. Milliken Publishing Company, 12 transparencies, 28 duplicating masters.

CHAPTER V. THE PROPRIETARY PERIOD IN SOUTH CAROLINA

1670 - 1719

OBJECTIVES:

1. To develop an understanding of reasons for ethnic migration to America.
2. To study and analyze the unrest of the colonies due to the mercantile theory.
3. To examine the influence of the Proprietors and their restrictions on the lives of the immigrants and slaves in South Carolina.
4. To identify life styles in the total ethnic community.
5. To examine the life of a slave on the plantation.

CONCEPTS:

1. Many immigrants came to South Carolina because of unfavorable conditions in their homeland.
2. The colonies protested against the Proprietors' domination through rebellion.
3. Many rivers, towns and cities in South Carolina were named for the Lords Proprietors.
4. Slavery was the way of life for the average Afro-American in ante-bellum South Carolina.

THE GROWTH OF THE BRITISH EMPIRE IN AMERICA, 1670-1719

Before 1660 the English had been building an empire haphazardly. But with the restoration of the Stuart monarchy, England began to define her imperial goals and establish consistent colonial policies.

By 1682 all the British colonies within the future bounds of the United States had been established, except Georgia. And royal officials in London turned to the task of incorporating them into a colonial system, both economically and politically. Between 1660 and 1672 a series of Navigation Acts regulated trade with the colonies so as to aid the growth of the mother country commercially and industrially. And colonial merchants and planters responded by concentrating on the production of desired staples, such as tobacco, sugar, rice, indigo, and naval stores. By the middle of the eighteenth century these mercantile arrangements brought prosperity to Britain and the colonies alike.

At the same time the British government sought to extend effective political control over the new empire. At first the king administered the colonies through a committee of the Privy Council known as the Lords of Trade. Then in 1696 the Board of Trade and Plantations was created to advise the Lords of Trade on colonial affairs. Gradually the Board of Trade was able to establish some uniform colonial policies. Its chief aim was to convert all of the corporate and proprietary colonies into royal provinces, directly under its control. This process began when Virginia was made a royal colony in 1624, but it became a deliberate policy after 1689.

THE PROPRIETARY PERIOD IN SOUTH CAROLINA

The major concern of the Lords Proprietors was realizing a profit from their investment in Carolina. To do so they would have to (1) encourage large-scale immigration, (2) make the population self-supporting, (3) secure the production of at least one staple for export, and (4) establish a stable colonial government.

The generous headright system of the Lords Proprietors soon attracted a substantial number of wealthy landowners from Barbados in the West Indies. They brought with them skill in plantation management as well as the distinctive West Indian architecture, both of which would influence South Carolina for the next two hundred years. The policy of religious toleration attracted Huguenots from France and dissenters (non-Anglicans) from both England and the northern colonies.

Unsuccessful at growing English grains in Carolina, the settlers produced Indian corn, the potato from Barbados, English peas, and hogs and cattle from Virginia for sustenance.

The search for a staple led the Carolinians first to cattle raising, then to trade in pelts with the Indians. Huguenot efforts at silk and wine production were unsuccessful. Finally, the development of rice and indigo proved to be the longed-for boon to Carolina.

Efforts to secure a colonial government acceptable to the settlers seemed doomed from the start under the Proprietors. Their attempts to force the Fundamental Constitutions on Carolina never succeeded. Internal disputes between two factions within the colony--the Barbadian planters and the dissenters--characterized political life from the beginning. Fortunately the colony had a succession of capable leaders to guide its early development.

When the colony received no aid from the Proprietors during the Yamassee War of 1715, its citizens felt deserted, and in 1719 they declared Carolina free of proprietary control and petitioned the crown for recognition as a royal province.

BLACK MAJORITY IN CAROLINA

From the beginning of the English settlement in Carolina the black population numbered about 25% of the total, but black slaves were not the entire labor force at first. A number of white indentured servants initially came from Britain, but repeated efforts to recruit additional white laborers failed. Enslaving Indians proved attractive at first, but the Proprietors discouraged Indian slavery because it might incite their Spanish allies to war or endanger the pelt trade. Gradually, then, white settlers looked to African slaves for their labor force. But during the first years of settlement the labor force was mixed. For example, John Smyth, who died in 1682, left a laboring group of nine Negroes, four Indians, and three whites.

With the arrival of a better strain of rice from Madagascar in the 1680's, the importation of black slaves increased rapidly. Rice was widely grown in Africa, and no doubt many newly-transplanted black Carolinians employed their old skills in their new home.

By 1719 when the proprietary government ended, some 15,000 blacks had been brought to Carolina, and they had outnumbered the whites for a decade. While a majority of these men and women worked in rice fields newly-hacked out of the forests, many Africans worked at other things. The cattle industry continued to be important, and blacks were dominant in herding and preparing the meat for export. The lumber industry grew, and black Carolinians became sawyers and coopers and producers of naval stores.

Under the frontier conditions in Carolina, whites and blacks lived side by side and often shared work and leisure. And in the protection of the colony blacks shared responsibility with white settlers. At first employed as lookouts and messengers for the militia, blacks soon joined the ranks of soldiers. And slaves who "in the Time of an Invasion, kill[ed] an Enemy" were granted their freedom by the colonial government.

The black majority provided a rich field for missionaries who worked in South Carolina under the sponsorship of the Society for the Propagation of the Gospel in Foreign Parts, beginning in 1702. Slaves were taught to read, were baptized, and took part in worship. From the beginning, however, white owners often protested. One owner adamantly refused "to come to the Holy Table while slaves are Rec[eive]d there."

By 1719 the black majority was obvious enough in Carolina. A Swiss newcomer in 1737 commented that "Carolina looks more like a negro country than like a country settled by white people." And resistance to slavery was strong enough that a comprehensive slave law was passed in 1696. Africans had "barbarous, wild, savage, Natures," according to the code, and were "naturally prone and inclined" to "Disorders, Rapines, and Inhumanity." Under the 1696 law slaves were carefully regulated, and especially prohibited were Sunday gatherings of blacks in Charles Town.

THE COMING OF FRENCH HUGUENOTS

Among the religious minorities the Lords Proprietors encouraged to settle in Carolina were the French Huguenots. In the Protestant Reformation of the sixteenth century France remained largely Catholic, and government treatment of Protestants ranged from toleration to outright persecution. The first group of forty-five Huguenots arrived in Charles Town in 1680. The Proprietors hoped they would produce wine, olive oil, and silk in Carolina as they had in France. Indeed they brought silkworms with them, but the worms hatched at sea and died for want of food. The French became prosperous planters in South Carolina, but their special trades never flourished.

In 1685 Louis XIV oficially revoked the Edict of Nantes, which granted Protestants in France legal protection, and by 1700 about 500 had migrated to Carolina. They settled in Charles Town, along Goose Creek, and on the French Santee. In the city they acquired a lot on the corner of Church and Queen Streets in 1687 and built a church there.

Jealous of the increasing power of the Huguenots and other dissenters in the colony, the Barbadian faction pushed the adoption of the Church Act of 1704, barring dissenters from the Assembly and making the Church of England the established church of Carolina. The dissenters appealed to the House of Lords in London, which in 1706 declared the act contrary to the laws of Great Britain. The Carolina Assembly adopted another Church Act in 1706, but did not prohibit the rights of citizenship to dissenters. This act of legal and religious discrimination reversed the original spirit of toleration in the colony. Any many Huguenots, unable to secure French ministers, accepted membership in the Church of England.

Though the Huguenot community was assimilated into the prevailing English society of South Carolina by the time of the Revolution, men and women of French descent continued to make important contributions to the history of South Carolina. Family names, like St. Julien, Huger, Marion, Ravenel, and Robert, appear again and again. Today the Huguenot Society of South Carolina continues to honor Carolina's French settlers, and the annual services, partly in French, in the Huguenot Church in Charleston recall those who came to Carolina seeking religious freedom.

THE ORIGINS OF THE JEWISH COMMUNITY

Like the Huguenots, Jews first came to South Carolina because of the promise of toleration. Widely persecuted in Europe, persons of the Jewish faith came to Carolina to worship freely and enjoy full participation in a society without discrimination.

The first Jew who came to Charles Town, so far as we know, spoke Spanish and served as a translator for Governor John Archdale in 1695 who was questioning four Indians from Florida. In 1697 four Jewish merchants became Carolina citizens; one of them, Samuel Valentine, came from New York. Though Jews had not yet gained the right to vote in England, Jewish citizens were voting for members of the Commons House in 1703 in South Carolina.

These early Carolina Jewish citizens brought with them the beliefs and practices of their people. Central to the Jewish way of life is the Torah--the Law--and the other sacred writings of the Scriptures. The Torah speaks of God as Creator of the world, Father, King and Judge. He has called the Jews to be His special people, who are bound to Him by a covenant, or agreement. God has promised to be their God, and they promise to obey Him and keep the Law. The cornerstone of the

Law is the Shama: "You shall love the Lord your God . . . and your neighbor as your self." Consequently, Jews are bound to worship God and are committed to social justice for all mankind.

Worship takes place in a synagogue or temple every week on the Sabbath. Traditionally, Jews have measured days from sundown to sundown, so the Jewish Sabbath begins on Friday evening and lasts until Saturday evening. The leader of the service is a rabbi, who has been ordained, or set apart, for his special task as preacher and pastor in the community. He is assisted by a hazan, or cantor, who leads psalms and prayers. Traditionally, the synagogue service was in Hebrew, but beginning with the reform movement in the nineteenth century some of the service has been in the native tongue of the community.

The Jewish calendar contains a number of special days, or holy days. The most important are the New Year, Rosh Hashanah, and the Day of Atonement, Yom Kippur, both observed in the fall. New Year's Day recalls God's creation of the world and man's dependence on Him. A week later follows the Day of Atonement, when each member of the community confesses his/her sins and seeks God's forgiveness. It is a solemn day during which no food is consumed. A shofar, a ram's horn, is used to call the people to worship. Other special holidays include Hanukkah (December), Passover (spring), and Sukkoth (fall).

From ancient times Jewish Law has included a special diet. Leviticus 11 and Deuteronomy 14, for example, forbid Jews to eat pork or rabbit. In reform Jewish communities the dietary laws are no longer strictly enforced.

A person becomes a Jew either by birth or conversion. At birth Jewish boys are circumcised as a sign of belonging to the community. At the age of thirteen a Jewish child becomes Bar Mitzvah, a responsible Son of the Covenant. He reads the Torah in the Sabbath service and has a special celebration in his honor.

ACTIVITIES:

1. Have groups of students make a scenic frieze showing the Negro working in the rice fields of South Carolina. The Negro became an expert in rice cultivation so this could be of interest and a learning situation. (It is said that the number of slaves brought into the state increased because of their abilities in the rice fields.)
2. A one-act play, "A Teenage Slave," could be written by students. The play could bring out the dissension felt by a teenager uprooted, separated from his/her family and brought unwillingly to slave quarters in ante-bellum South Carolina.
3. Students can draw an outline map of the United States showing growth or expansion (westward) using heavy markings and a map key.
4. Students can write and act out a one-act (or more) play

showing the concern of the Lords Proprietors because things aren't working out for them as they anticipated. They had hoped to get rich.

5. Students can pretend they are French, Black, German, Jewish or Scotch-Irish and write letters of complaint to the Lords Proprietors about existing conditions in the colony.

6. Students can make a list of things that helped in South Carolina's growth of slavery. The list can have three columns: Item, Slave Needed, Slave Not Needed. Checks can be used to show "yes" and a blank space would indicate "no".

7. Students can have issue debates. Two teams can be chosen, one representing the Lords Proprietors' viewpoint and the other representing the colonists' viewpoint.

8. Have students write a play (one or two acts) centered around a conversation between the captain of a slave ship and a plantation owner. Be sure the play shows the captain winning the argument and being hired to bring the slaves.

9. Have students listen to Negro spirituals (recordings) and interpret or get the story behind some if not all. Be sure to select songs of various moods of the Negro. (See Levitt, Kendricks, Afro-American Voices, 1770-1970, New York: Oxford Book Company, 1970, page 13.)

10. Have students prepare at home (dish dinner) the menu for a soul food dinner, also a Jewish meal. Before the food is cooked, discuss those recipes they think will be enjoyed, so as not to waste. The cooked items are to be brought to class

class and eaten. A bulletin board of menus may be displayed for future reference.

11. Have students collect labels from food containers. They should try to determine if the product is associated with ethnic groups.

12. Have the students build models or one large model of the first one-room schoolhouse. Include the backless hard benches, the potbellied stove, etc. (Use Milbury Burton, Charleston Furniture.)

13. Have students draw a scene in the Commons House during the Proprietary period showing the members debating an important issue. Facial expressions should be taken into consideration.

14. Have students prepare a skit of the saga of the closely-knit Jewish family. The family has been the basis unit affecting habits, conduct and way of life. (See Chaim Bermant, The Walled Garden.)

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY:

South Carolina:

Landers, Ernest P., South Carolina: The Palmetto State. pages 21-31.

Oliphant, et al, The History of South Carolina. pages 37-39, 59-66 and 70-78.

American History:

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AUDIO-VISUAL AIDS:

Films:

Afro-American Music: Its Heritage: Traces history and evolution of black music from tribal communications to the music of today. Communications Group West.

Discovering Music of Africa: Explains and demonstrates African musical instruments and African dance. Baily Films.

Filmstrips:

Chains of Slavery: Encyclopedia Britannica, sound strip.

The Heritage of Slavery: BFA Educational Media.

Cassettes:

What the Jews Believe; Jewish View of God; God and Man; Man and God; Conversations with God; The Holidays; What Are Bar Mitzvah and Bas Mitzvah; Jewish View of Charity; Jews and Non-Jews; Role of the Rabbi; Role of Men and Women. Selichos Service.

CHAPTER VI. THE ROYAL PROVINCE OF SOUTH CAROLINA, 1719-1775

OBJECTIVES:

1. To show how Blacks, Jews, Greeks and the French Huguenots were an integral part of the development of South Carolina.
2. To foster an understanding of what some leading Blacks, Jews, Germans and French did to enhance the cultural development of South Carolina.
3. To show how slaves reacted against their bondage, through rebellion and sabotaging of plantation equipment.

CONCEPTS:

1. Life in eighteenth century America was very difficult for ethnic groups. Nevertheless, they made notable contributions.
2. A school was opened for free Blacks, and Benevolent Societies were established for Germans, French Huguenots, and Jews.
3. So many African slaves were brought in that Carolina became the only colony where Blacks outnumbered whites.
4. From the earliest slave trading until the Civil War slaves revolted against bondage.
5. The Cato Revolt caused fear among South Carolina slave owners.

BRITISH AMERICA IN THE EIGHTEENTH CENTURY

The years of the eighteenth century brought economic prosperity and political maturity to the British colonies in North America. In 1732 George II granted a charter to the Georgia trustees, providing a defensive buffer against the Spanish and French for the richer provinces to the north.

Economically, Britain further defined its colonial policy by prohibiting direct trade with colonies of other nations and the growth of native American industry. The colonies were not hurt by such laws, however; they prospered under such arrangements.

Politically, the British government adopted a policy of "salutary neglect" toward the colonies, allowing them to flourish without interference. Consequently, Americans began to assume their right to self-government, and political disputes within the colonies provided them with increasing political skills.

The Seven Years War brought an end to the French and Spanish threats to the British colonies, and this freedom encouraged greater colonial independence from the mother country. But in efforts to improve the efficiency of the imperial government and induce the Americans to pay a share in the defense of the empire, Britain began to tighten her political administration of the colonies. Americans acted with increasing resistance to the Sugar Act, the Stamp Act, and the Townsend Acts. American rebellion against the Tea Act of 1773 brought enactment of a series of Coercive Acts, and in

September 177, the First Continental Congress met to coordinate colonial protests. In April 1775, fighting broke out in Massachusetts, and the War for American Independence had begun.

THE ROYAL PROVINCE OF SOUTH CAROLINA, 1719-1775

After a period of transition (1719-1721) the royal government of South Carolina resembled that of the other royal provinces. A governor, appointed by the crown, was chief executive. A lieutenant-governor, usually a native Carolinian, acted as governor when the governor was absent. The Council was appointed by the crown on recommendation from the governor and served as the upper house of the provincial legislature and the highest court. Thus, governor and Council held executive, legislative, and judicial powers. The Commons House of Assembly was the lower house of the legislature, elected by the people. Powerful because it could appropriate public money, the Commons House usually prevailed in disputes with the governor and the Council.

The first major issue faced by the royal government was protection of the province from the French, the Spanish and the Indians, externally, and from the growing black majority within. In 1730 Governor Robert Johnson established a series of townships around the older coastal settlements as buffers against the outsiders. Into these areas came Germans, Huguenots, Welsh, Scotch-Irish--many of them immigrants from northern colonies. At first, Indian land was purchased from the Cherokees, but by 1758 relations with the Indians had become so bad that the Cherokee War broke out.

Once the Up Country was settled, the newcomers resented the fact that the services of the government were centered in Charles Town, particularly the courts. After years of protest, when Up Country Regulators sometimes took the law into their own hands, the Court Act of 1769 provided courts for the entire province. Nevertheless, the bitterness between the sections continued.

By the mid-eighteenth century Low Country South Carolina had developed an enviable prosperity and culture. Rice continued to be the most important crop, followed by indigo. Planters built handsome townhouses in Charles Town, as well as fine plantation homes. Aside from its function as a commerical center, Charles Town became culturally important. Schools, newspapers, and the arts flourished during Charles Town's "golden age."

Meanwhile, events were leading South Carolina to join the movement for independence from Britain. Carolinians joined the rest of the colonies in protesting the Stamp Act, and after the Townsend Acts of 1767 they joined in the boycott of British goods. In 1769 the Commons House contributed a sizeable sum to the cause of John Wilkes, a London critic of George III. The governor and council opposed the action, and from 1771 to 1775 no legislation could be passed because of the controversy. After the passage of the Tea Act in 1773 radical leaders such as Thomas Lynch, Christopher Gadsden, and Edward Rutledge gained influence. In 1774 South Carolina sent representatives to the First Continental Congress, and in 1775 established a revolutionary government known as the Provincial Congress. Many Carolinians loyal to Britain, both in Charles Town and in the Up Country, refused to join the revolutionary movement, however.

BLACK CAROLINIANS RESIST SLAVERY IN THE ROYAL PERIOD

In the royal province of South Carolina the black majority provided the major labor force for the colony. On Low Country plantations and increasingly on Up Country farms slaves worked from sunup to sundown for their white masters. Many of them, particularly in Charles Town, became skilled artisans--masons, gardeners, and carpenters. Many of the fine furniture-makers were black.

In the black community rudiments of African culture survived in language, woodcarving, and legends. But the Society for the Propagation of the Gospel continued its efforts to educate blacks in English ways. Its most noted school was opened by Dr. Alexander Garden in Charles Town in 1743. Garden purchased two black men, Harry and Andrew, and taught them the elements of grammar and Christianity, which they in turn taught in the school. The original plan for the school was to send its pupils throughout the province and have them teach others. The initial enrollment of the school was sixty, and it continued for about two decades. Most of the pupils must have been free Negroes, because in 1740, in reaction to growing black resistance to slavery, citizens were prohibited from teaching slaves to read and write.

Black resistance to bondage was evident in the Carolina colony from the beginning. As early as 1688 Governor James Colleton sent an envoy to St. Augustine to secure the return of blacks "that roamed away from Carolina." Man ran away more frequently than women, and field hands made the attempt more regularly than house servants or skilled craftsmen, who enjoyed a measure of freedom in their movements. More dramatic were the acts of violence that some blacks committed against their owners. Poisonings and arson occurred just frequently enough to keep whites fearful.

It was the slave conspriacy that whites feared most, however, The first major insurrection was uncovered in 1720. "I am now to acquaint you," wrote a colonist to the Carolina agent in London, "that very lately we have had a very wicked and barbarous plott of the designe of the negroes rising with a designe to destroy all the white people in the country and then to take the town in full body." At least some of the blacks sought to escape to St. Augustine, but that effort failed as well. Many of the conspirators were captured and punished--some hanged, some burned, and others banished. Another insurrection was planned for mid-August 1730, but it failed when the black leadership disagreed on the timing of the action. In late 1736 another plot was suspected, though the alleged leader was cleared by the Commons House.

The major slave rising in the colonial period in South Carolina was the Stono Rebellion, which occurred in September 1739. In the early hours of Sunday morning, September 9, 1739, about twenty slaves gathered near the western branch of the Stono River, not twenty miles from Charles Town, led by a man named Jemmy. At Stono Bridge they broke into Hutchenson's store for guns and powder. There they killed the storekeepers and left their heads on the front steps. The slaves, joined by others, moved from house to house, burning and killing. Just before midday they encountered Lieutenant Governor William Bull on his way to Charles Town. He escaped, but spread the alarm.

By late afternoon the slaves, with drums beating, a standard flying, and with shouts of "Liberty!", reached the Edisto River at Jacksonborough ferry. Dancing and singing, they numbered between sixty and a hundred.

Meanwhile, a group of planters had formed a posse, and they moved to suppress the rebellion. Initially they shot or wounded fourteen blacks. Then, after questioning the others, they shot them. During the days that followed a massive search was conducted for any rebels who might have escaped. The entire province was put under martial law, and guards were posted in key positions. The following Sunday a sizeable group of blacks was apprehended some thrity miles south of Jacksonborough. Not until a month later did a Carolina correspondent in the Boston Weekly News-Letter report that "the Rebellious Negros are quite stopt from doing any further Mischief, many of them having been put to the most cruel Death."

The Stono Rebellion brought the beginning of a new chapter in slave regulation in South Carolina. The Negro Act was passed and stringently enforced. It prohibited freedom of movement, assembly, the freedom to raise food, to earn money, and to learn English. Most of these things had been against the law before; but now there would be greater surveillance of black activity. A tariff was placed on slaves imported from either Africa or the West Indies, and the proceeds used to encourage the immigration of white Europeans.

The white man's law did not change the hopes and dreams of the black man, however. The desire to travel, to gather together, to learn to read were driven underground, and greater mistrust grew between blacks and whites. But in the very decades when the master class was beginning to speak of liberty and freedom, their slaves had been more deeply submerged in bondage than ever before.

THE GROWTH OF THE JEWISH COMMUNITY

The small Jewish community in South Carolina increased, beginning in the 1730's. Most of the immigrants came from England, though some came from the West Indies and a few from

Georgia. In 1750 Isaac Da Costa came to Charles Town from London and became a shipping agent and merchant. That same year a Jewish congregation, Beth Elohim, was established, and Da Costa became its hazan. Beth Elohim soon erected a synagogue in Charles Town, the second oldest in North America.

A number of Jews began to play important roles in the province. Moses Lindo came from London in 1756. Well-versed in the production of indigo, Lindo provided the badly-needed expertise to develop the growing indigo industry in South Carolina. Particularly adept in grading the produce, Governor Thomas Boone appointed him Surveyor and Inspector-General of Indigo.

One of the most outstanding Jews in the province was Francis Salvador, born in 1747, the son of an Amsterdam merchant. He migrated to South Carolina in 1773 where his uncle owned some 600 acres of land in Ninety-Six District suitable for planting indigo. In 1774 Salvador won a seat in the First and then the Second Provincial Congress. He was the first Jew in America to hold an elective office.

THE SCOTCH-IRISH POPULATE THE UP COUNTRY

Between 1760 and 1776 the geographical distribution of the population in South Carolina shifted radically. Before 1760 there were barely twenty-five families in the Up Country, but after 1761 some 83,000 Scotch-Irish settlers moved into upper South Carolina. They composed four-fifths of the province's white population by 1776.

These Scotch-Irish people had a long history of wandering. Ever since the English, under Henry II, invaded Ireland in the twelfth century the "wild" Irish had resisted English domination. In 1610 James II established a colony in northern Ireland known as Ulster. There he planned to settle loyal subjects from England or Scotland. A large number of Scots--a hardy, robust people--left their homes for the promise of a better life in Ireland. With them they brought their religion, the Presbyterian Church of Scotland.

In the hundred years after 1610 the Scots in northern Ireland prospered. But when their woolen cloth began to threaten the English producers, Parliament forbade exportation of Irish woolens. At the same time landlords in northern Ireland began to raise land rentals. In 1717, when crops failed for the fourth straight year, more than 5000 Scotch-Irish immigrated to North America. Between 1717 and 1775 about 225,000 Scotch-Irish sailed to the New World.

A few of them sailed directly to Charles Town in the 1730's, and between 1732 and 1736 a group of Scotch-Irish settled in Williamsburgh Township, principally at "the King's Tree." Most of them went to Pennsylvania and Delaware, however. They moved inland a hundred miles to the Great Valley, and some of them turned southward. Eventually Scotch-Irish settlements stretched from Pennsylvania through the Shenandoah Valley into the Carolina Piedmont. Their highway was a trading path known as the Great Wagon Road which stretched from Philadelphia west to Lancaster, then south to Camden, South Carolina, and across to Ninety-Six and Augusta.

The great migration to South Carolina did not begin until 1761. The Cherokee War had broken out in 1758 and did not end for five years. But by 1767 a traveler in the Up Country found the land settled as "thick as in England."

The Scotch-Irish were staunchly Presbyterian in religious faith. In Ireland their church had distinguished them from their Irish Catholic neighbors and the English who were Episcopalians. Presbyterian families schooled their young in the Westminster Catechism and strictly observed the Sabbath. When a church was close by, the families attended wroship. The service contained a sermon, sometimes an hour and a half long, prayers, and the singing of the Psalms. The great migration taxed the ability of the Presbyterian church to provide enough trained ministers, and before long Baptist preachers who could be ordained by local congregations without educational training began preaching in the Scotch-Irish communities.

THE COMING OF GERMAN SETTLERS

Not so numerous as the Scotch-Irish were the Germans who came to South Carolina during the royal period. They came either from the German states along the Rhine--and were known as Palatines--or from the German cantons of Switzerland--

and were called Switzers. Like the Scotch-Irish, many of them had to work for a number of years as indentured servants to pay their passage across the Atlantic.

At first the Germans settled in townships near the coast--Purrysburg, Orangeburg, and New Windsor. Later they moved farther into the Up Country, into what came to be known as the Dutch Fork. In the 1760's the provincial government assisted about 500 Germans to settle in the vicinity of modern Edgefield. These German settlers were Protestant, and most of them were Lutheran. The presence of many Lutheran churches today marks the location of early German settlements.

Soon German names began to appear prominently in South Carolina. William Gerard de Brahm constructed the fortifications of Charles Town and prepared a detailed geography of the province. Jeremiah Theus, a Switzer, was one of the most popular painters in the province. In Purrysburg the Germans opened a mission school for slaves, and in 1766 in Charles Town Michael Kalteisen founded the German Friendly Society. It operated a school and provided charity for the needy. The society has continued to exist for over two hundred years.

THE SCOTTISH EMIGRATION TO SOUTH CAROLINA

A small number of Scots came directly from their homeland to South Carolina in the eighteenth century. As early as 1684 a small contingent founded Stuart Town near Port Royal, but it was destroyed by the Spanish and the Indians within two years. Most of the later Scots were merchants or physicians. In 1729 they established the St. Andrew's Society in Charles Town. Before 1776 it had admitted 537 members who included five governors and John Stuart, the Southern superintendent for Indian affairs. In 1731 the Scots withdrew from the Circular Congregational Church and established the Scots (Presbyterian) Church.

Two Scots citizens were scientists of note. Dr. Alexander Garden, the botanist, had the gardenia named in his honor, and Dr. John Lining, a medical graduate of the University of Edinburgh, experimented with electricity.

A large number of Scots remained loyal to Britain during the Revolution, but in 1787 the St. Andrew's Society reorganized with its remaining members.

HENRY LAURENS--CAROLINA HUGUENOT PATRIOT

The most famous South Carolinian of Huguenot descent to lead the army in the Revolution was the "Swamp Fox," Francis Marion. But one of the leaders in the crisis which led to the Revolution was Henry Laurens.

Laurens was born in Charles Town on March 6, 1724, the son of Esther and John Laurens, who was the wealthiest saddler in Carolina. Laurens had Huguenot grandparents on both sides of his family, his father's father, André having fled from France in 1682 at the beginning of the persecutions there.

Young Henry received the best education available in Charles Town, and in 1724 he was sent to London to make business contracts. Back in Charles Town after three years, he entered a partnership with George Austin. They conducted a commission merchant business, dealing in rice, deerskins, indigo, wine, slaves, and indentured servants. Much later Laurens grew to despise slavery and favored emancipation. By 1764 he was recognized as one of the wealthiest merchants in South Carolina, and he gradually withdrew from trade to become a plantation owner. He eventually owned some 20,000 acres, and his principal plantation was Mepkin, near Moncks Corner.

After 1764 he increasingly became involved in the events leading to the American Revolution. In 1757 he was first elected to the Commons House of Assembly, where he served until the Revolution. He stubbornly opposed the British encroachment on American rights, but he mistrusted radicals like Christopher Gadsden and the mobs which sometimes took matters into their own hands. Equally mistrusting of Laurens, the Charles Town mob invaded his home during the Stamp Act crisis looking for the hated British stamps.

In 1771 Laurens took his two sons, John and Henry, to London for schooling. There he constantly argued the case of South Carolina and the other American colonies. Disgusted with Britain, he took his sons to Geneva.

Late in 1774 Laurens returned to Charles Town in time to be elected to the First Provincial Congress, of which he later became president. In January 1777, he was elected a delegate to the Continental Congress in Philadelphia, and in November he was elected president to succeed John Hancock of Boston. After two years in Congress, he was appointed to negotiate a treaty with Holland. But in late August his ship was captured by the British off Newfoundland, and Henry Laurens was taken to London and imprisoned in the Tower of London as a prisoner of state. Accused of high treason, he was held until the spring of 1782, when he was exchanged for Lord Cornwallis.

In May 1782 he was appointed a peace commissioner by the Congress to help draw up the treaty with Britain ending the Revolution. He remained in Europe, acting as an unofficial ambassador to Britain, until 1784. He reported to Congress on his return to the United States and retired to Mepkin. He was elected a delegate to the Constitutional Convention in 1787, but was too feeble to attend. He died in December 1792, and his body was cremated according to his wishes. He was one of the first Americans to be cremated.

ACTIVITIES:

1. Have groups of students prepare a frieze showing Charleston's growth.
2. Have the students draw a population comparison chart showing the increasing black and white population and the decrease

in Indian population.

3. Have students draw a packhorseman and his wares before and after a trip into Indian country. Be imaginative, students.

4. Have students draw an outline map of South Carolina showing the First Nine Townships in South Carolina. Be sure they show with colored strings and map tacks where the ethnic groups settled, along with their names.

5. Have students write biographical sketches of local people of importance and their achievements. The teacher should write two lists on the chalkboard labeled: Then and Now. Categories should include Blacks, Jews, French, Scotch-Irish, etc.

6. Role playing: Have groups of students role play a meeting of the South Carolina Assembly to decide what should be done about the Lords Proprietors negligence. Final decision: Message to the King asking to be taken under his jurisdiction.

7. Play write: Have groups of students write a one-act play entitled, "The Coming of the First Royal Governor." The dialogue should show the real feeling of the colonists and their reason for the particular feeling.

8. Scenic friezes: (A) Have groups of students organize and put together a frieze showing the stages of lumbering: felling, debarking, sawing, drying. Begin the frieze showing a wilderness and move on from there. OR

(B) Have groups of students put together a frieze on plantation life through the eyes of a slave. Let the deep-down black feelings show and tell a story in pictures. They can show blacks bowed over heavy loads and in the field laboring mostly for unjust owners. The moods of the blacks can be seen through facial expressions. This frieze can really tell a wordless picture of a people that did much in the making of a country to which they were brought unwillingly.

9. Research: Have groups of students do library research for a paper titled "King's Tree" in regards to its origin and the "Germans of Kingstree County." (See A History of Williamsburg County.)

10. Biographical sketch: Have groups of students write biographical sketches of Peter Ouszt, founder of Edgefield County. (See Chapman, John, A History of Edgefield County, and McCullough, A New History of Germans in South Carolina.)

11. Field trip: Plan a field trip to Wallahalla, the first German community. Write up reports to present to class or put on display. (See Oliphant, The History of South Carolina.)

12. Have a class committee plan an imaginary trip to Stono, South Carolina, the scene of the Cato Revolt in 1739. Why was Stono placed in the National Register in 1974?

13. Many a plantation devoted itself to the production of indigo or rice. Class members could bring pieces of white cloth (such as a handkerchief) to be dyed indigo (a deep, violet-blue). Patterns could applied before dyeing with crayon which will resist the dye, and create designs on the cloth as slaves did on plantations.

14. Have artistic or interested students construct a plantation,

rice or indigo, using wooden boxes, cardboard, clay, plasticene or wood. A large house may depict the owner's mansion, with smaller huts used by slaves.

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CHAPTER VII. SOUTH CAROLINA'S ROLE IN THE AMERICAN REVOLUTION, 1776-1787

OBJECTIVES:

1. To develop an understanding of how Blacks, Jews, Germans, French and Scotch-Irish helped our country gain freedom from England.
2. To show how the state's ethnic groups became heroes in the American Revolution.

CONCEPTS:

1. The causes of the American Revolution were threefold: economic, political and social.
2. In South Carolina, numerous Blacks, Germans (200), Jews (5,000), and a number of Huguenots (approximately 1,500) participated in the American Revolution.
3. Ethnic minorities contributed to American land and sea victories during the war.
4. Many slaves were manumitted who fought in the war.
5. Many slaves joined the war in the effort to gain freedom.

REVOLUTION AND CONFEDERATION, 1776-1787

Soon after Lexington and Concord, George Washington began organizing the Continental Army. The American patriots attempted to take Canada, but failed miserably. There was still little articulate sentiment for independence, but war led to a final break with Great Britain. By July 4, 1776, Congress had voted independence and adopted the Declaration.

Most of the states drafted new constitutions which reflected a basic distrust of executive power. Likewise, Congress adopted the Articles of Confederation in 1777 providing for a weak central government.

Meanwhile, the war in the North reached a turning point at Saratoga in October 1777. This American victory encouraged the French to join an open alliance against Britain in 1778. Later the Dutch and Spanish followed suit. In the South the British captured Savannah and Charles Town in late 1778. And the patriot offensive was crushed at Camden. After Nathanael Greene assumed command of the American army in the South, the patriots defeated the British at King's Mountain and Cowpens. Cornwallis moved northward through North Carolina and into Virginia. There, at Yorktown, he was trapped by the American and French forces. In early 1783 the British recognized the independence of the United States. Nearly 1,000,000 Loyalists went into exile.

The new nation was sharply divided between commercial and agrarian interests, which differed on the question of a strong central government. A sharp depression in 1785 intensified the conflict, but strong nationalists, such as Washington, Madison, and Hamilton led the way to a new form of government. A conference of five states at Annapolis called for a national convention in Philadelphia in 1787. There a new Constitution was adopted, and by 1789 the new government was established.

SOUTH CAROLINA'S ROLE IN THE REVOLUTION

When Lord William Campbell arrived in Charles Town as the last royal governor in June, 1775, the power of the government was fast disintegrating. By September the Commons House ceased to meet, and the Provincial Congress assumed control of the government. In March the Congress adopted a new constitution to guide the province until regular government was restored.

In June 1776, the British attempted to take Charles Town, but they were stopped at the Battle of Sullivan's Island. This victory encouraged the South Carolina delegates in Philadelphia to vote for independence. Meanwhile, the Cherokee attacked the Carolina frontier and fighting continued on that front until May 1777, when the treaty of De Witt's Corner conveyed most of the Cherokee land to South Carolina.

A new state constitution was adopted in 1778, but the British moved against Charles Town. By May 1780, the state government was in exile while the British controlled most of the state. But an American offensive turned the tide, and in December 1782, the British left Charles Town for the last time.

By the end of the war South Carolina had lost much. The state debt was well over five million dollars, and the currency was worthless. But the legislature equalized the tax burden of Up Country and Low, created additional counties and courts for the interior, and in 1786 voted to move the capital to Columbia.

In 1787 South Carolina delegates to the Constitutional Convention shared substantially in establishing a new form of government for the United States. The battle to ratify the document again split the state geographically. But through the influence of the Low Country delegates, South Carolina became the eighth state to enter the new union.

BLACK CAROLINIANS IN THE REVOLUTIONARY ERA

When the American Revolution began in 1775, no black Carolinians were involved in the movement. Leaders of South Carolina were reluctant to deprive planters of their slave labor and to place weapons in the hands of slaves.

In 1779 the Continental Congress recommended to South Carolina that blacks be organized into fighting units and that slaves who fought well should be rewarded by gaining their freedom. Henry Laurens who had grown to detest slavery, joined the movement. In 1780, in the darkest days of the war in the state General Greene urged such action again. But the state refused to act.

Nevertheless, some blacks did serve the Revolutionary cause. The log fort on Sullivan's Island and the fortifications around Charles Town were built mainly with slave labor. Blacks had long served on ships, and during the war a number of blacks served with the small South Carolina Navy. A slave, Antigua, was commended by the state legislature for "procuring information of the enemy's movements and designs."

Other blacks joined the British, though the state legislature threatened death to any slave who sided with the Loyalists. A black harbor pilot, Sampson, was invaluable to the British navy. General Prevost formed a Loyalist regiment in 1778 containing a number of blacks. In 1781 it moved to Jamaica where it became known as the Black Carolina Corps. Still in existence, the troop has as its regimental march, "South Carolina Is a Sultry Clime."

In the Revolutionary era many whites began to advocate the abolition of slavery. "You know," Henry Laurens wrote to his son, ". . . I abhor slavery. . .; the day I hope is approaching when, from principles of gratitude as well as justice, every man will strive to be foremost in showing his readiness to comply with the golden rule." In 1787 the South Carolina legislature prohibited the further importation of slaves.

Black Carolinians began to enjoy a little of the freedom of expression that they had known in the early days of the colony. Silver Bluff Baptist Church, perhaps the first church for Negroes in North America, was established near Augusta in 1773. It existed until 1793. In such institutions black culture flourished. In 1785 and after blacks flocked to the Methodist churches being established in the state. Methodism, in these early years, deplored slavery and encouraged white owners to abandon it. In Charles Town black Methodists outnumbered the white constituents, and it was often referred to as the "black church."

JEWISH PATRIOTS IN THE REVOLUTION

The first Jew in America to die in the cause of independence was Francis Salvador, the indigo planter of Ninety-Six. A member of the Provincial Congress, Salvador joined the patriot militia and was called out to help subdue the Cherokee in the summer of 1776. On August 1, his unit was ambushed near Seneca, and Salvador was shot and scalped. He lived long enough to hear the news that the enemy had been defeated. Today a plaque in his memory may be found in Washington Park near the City Hall in Charleston.

The Jewish community in Charles Town contributed heavily to the American cause, and a number of Jews served in militia regiments. Jacob De Leon of the port city served as captain on the staff of General Johann De Kalb. When De Kalb was mortally wounded at the Battle of Camden, De Leon helped carry him from the field.

GERMAN CAROLINIANS IN THE REVOLUTION

By the time of the Revolution most of the German settlers were being assimilated into the English-dominated culture of South Carolina, much as the Huguenots had been before them.

In 1775 Michael Kalteisen, founder of the German Friendly

Society, was a member of the Provincial Congress and helped organize the German Fusiliers, a militia unit. The following year he was appointed Superintendent of Transportation in South Carolina.

A number of the German soldiers from Hesse (the Hessians) who served in the British army in South Carolina deserted to remain in the state. John Yost Mütze changed his name to Meetze and settled in Saxe-Gotha, in present-day Lexington County. He later became a Lutheran minister.

ANDREW JACKSON--SCOTCH-IRISH PATRIOT

Villagers in Hillsborough, North Carolina, reported that they had counted a thousand wagons moving south in the year 1765. In one of them rode Andrew Jackson and his wife Elizabeth, with their two children, on their way from Ireland to the Waxhaws, a Scotch-Irish community on the Carolina border south of Charlotte. There three of Mrs. Jackson's sisters had already gone to live, and there the Jacksons claimed 200 acres of land in Mecklenburg County, North Carolina.

In February 1767, just before Elizabeth Jackson was due to give birth to her third child, the elder Andrew Jackson died. Through the snow the little family accompanied his body to Waxhaw church. Once there, the mourners discovered that the body had slipped off the sled on the way. It was night before the burial could take place.

Elizabeth Jackson and her sons took up residence with the family of one of her sisters, the James Crawfords. At the Crawford place, according to later President Andrew Jackson, he was born on March 15, 1767. Not until 1772 was the Carolina border established, and the Crawford plantation fixed in South Carolina. Meanwhile, young Andy was growing up. By day he attended the local academy at Waxhaw church, and by night he listened to his mother's tales of the oppression of the Scots by their wealthy landlords in Ireland.

Andy learned to read at five, and when the American Revolution began he was often selected to read the newspaper aloud to the assembled community. In August 1776, he read the words of the Declaration of Independence to the Waxhaw settlers for the first time.

In 1780, in the darkest days of the war, Andy Jackson turned thriteen. He enlisted in the command of Major William Richardson Davie. The following year he was taken prisoner at his uncle's home and ordered to clean a British officer's boots. When the future president refused, he was cut by the officer's sword on his hand and head.

Jackson was taken with his brother Robert to the British military prison in Camden. Through a peephole in the wall Andy watched the British troops march off to the battle of Camden. A few days later the two brothers became ill with smallpox. Elizabeth Jackson rode to Camden and secured the release of her sons. In two days Robert died, but Elizabeth nursed her youngest son back to health.

In the fall Mrs. Jackson set out with two other women to find two Crawford nephews who were ill in prison in Charles Town. Just before leaving, she gave her son some parting advice: "Andy, . . . never tell a lie, nor take what is not your own, nor sue . . . for slander . . . Settle them cases yourself." In Charles Town Elizabeth Jackson became ill, and in November 1781, she died and was buried in an unmarked grave north of the city.

Shortly after the war was over Andy Jackson moved to Salisbury, where he read law and became an attorney. Then in September 1788, he moved to Nashville. There he became a wealthy landowner, a famous general in the War of 1812, and in 1828 he was elected President of the United States, the only native South Carolinian to serve in that office.

ACTIVITIES:

1. Explore with your students the pros and cons of slavery in as many ways as you can.
2. Many students are descended from former slaves or slave owners. Ask them how this influences their lives today.
3. Arrange a field trip to see a cotton gin if one is in your community.
4. Have your students explore the influence slavery has had on their local community or town through special reports. These reports could include population, the way people make a living, social customs, etc.

5. Ask students to find as many tangible evidences of slavery as they can, such as a slave deed, a building, a church, etc.

6. Have students describe the life of a Black boy or girl of their own age in South Carolina. Include in the discussion: education, religious freedom, recreation, food, medical care, separation of slave families and home duties.

7. A student may wish to do research on a Jewish and a Black Revolutionary soldier. Write a comparative study of the two, including such factors as background, personality, and their military service. Examples are Francis Salvador and Antigua. (See Sidney Kaplan, Black Presence in the American Revolution, and Harry L. Golden, Jewish Roots in the Carolinas.)

8. Have students report on Hayme Solomon, a Jewish merchant. Be sure to include his arrest by the British at the beginning of the Revolution, his escape, and how he was destined to make America great. (See Charles Reznikoff, The Jews of Charleston: A History of an American Jewish Community.)

9. Student reports on Joseph Levy, Francis Salvador, the sole Jewish delegate to any representative Congress or Assembly in Colonial America, and Isaac Da Costa will enrich the lesson especially when followed by a discussion of how Jews participated in the economic and social life of the city of Charleston.

10. Have students bring to class songs which reflect ethnic contributions.

11. Using a map locate the nearest Revolutionary battlefield to your school. More detailed study as the name and number

of ethnic men who participated, strategy of battle, results, part played in war plus a field trip to the battlefield should make the Revolution more meaningful to your class.

12. There were around 137 battles fought in the war, and field trips to some of them would be very helpful. Hanging Rock, Kings Mountain, and Ninety-Six would be good ones to visit and research to see whether any members of ethnic groups participated in these battles.

13. Ask for volunteers to write and present a "This Is Your Life" program consisting of the contribution made by Michael Kalteisen.

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Colonel William Augustine Washington at the Battle of Cowpens: Drawn and engraved for Graham's Magazine by S. H. Gunber. National Archives and Records Service, picture.

CHAPTER VIII. SOUTH CAROLINA: FEDERALIST STRONGHOLD, 1789-1800

OBJECTIVES:

1. To enable students to analyze through research and assignments the national attitudes and policies that existed concerning Blacks, Jews, Germans, French and Scotch-Irish during this time.
2. To develop an understanding of how slaves were used in colonial America and how Europe profited by the continuing slave trade.

CONCEPTS:

1. The invention of the cotton gin and the consequent economic profit helped to develop more firmly the plantation system in South Carolina.
2. The United States Constitution provided for basic democracy although basic rights and individual freedoms were not developed.
3. Charleston continued to be the cultural center in the state, and provided opportunities for Jews, Germans, French, and Scotch-Irish.
4. Free Negroes in South Carolina occupied a doubtful position in a society designed for free whites and enslaved Blacks.
5. Many free Blacks were skilled artisans and craftsmen.
6. There was a strong sentiment to oppose slavery in South Carolina after the Revolutionary War.

THE FIRST YEARS OF FEDERAL UNION, 1789-1800

In 1789 the Constitution was still a grand outline which had to be put into practice. First, the national leaders set precedents for working out the details of government. Second, Alexander Hamilton and his followers began to broaden the scope and the authority of the federal government beyond the specific wording of the Constitution. Third, Hamilton's program provoked opposition, which led to the development of a two-party system. James Madison and Thomas Jefferson shaped the opposition into the Republican Party, but Hamilton and the ruling Federalist Party dominated the national government during most of this period.

The Federalists favored a strong government administered by the able, wealthy, and well-educated. Hamilton's policies were aimed at strengthening the commerce and industry of the young nation. The Republicans favored a less powerful central government with a broader, more democratic base. Jefferson championed the agrarian interest, not the commercial.

The United States entered the family of nations and began to play a part in world affairs through the negotiation of the Jay Treaty with Britain, the Pinckney Treaty with Spain, and the Convention of 1800 with France. Domestically, foreign relations influenced the development of the party system, as statesmen differed on diplomatic questions.

SOUTH CAROLINA: FEDERALIST STRONGHOLD

A constitutional convention met in South Carolina in 1790 to draft a new state constitution that remained in effect until 1865. In the convention, as in the legislature, the Low Country, which represented only one-fifth of the white population, dominated. Up Country delegates, led by men like Wade Hampton I and Robert Goodloe Harper, demanded recognition for the four-fifths of the whites who lived there, but the new constitution insured Low Country control of the legislature. The tradition of allowing the governor little power was retained, but a few democratic reforms were made. Primogeniture was abolished, and complete religious equality was guaranteed.

The Low Country was a Federalist stronghold, and consequently Federalist ideas dominated state politics. South Carolina Federalists occupied a number of important positions in the national government. Charles Cotesworth Pinckney was ambassador to France, vice presidential candidate in 1800, and presidential candidate in 1804 and 1808. His brother, Thomas, was ambassador to Spain and negotiated the Treaty of San Lorenzo in 1796. He was a candidate for vice president in 1796. John Rutledge was an associate justice of the United States Supreme Court and served briefly as Chief Justice, until the Senate refused to confirm him. William Loughton Smith was a leading Federalist in Congress and served as ambassador to Portugal.

THE DECLINE AND REVIVAL OF SLAVERY IN SOUTH CAROLINA

South Carolina's effort to reduce the black majority in the province and the state after 1740 was highly successful. In 1765 blacks outnumbered whites 90,000 to 40,000. But by the time the first census was made in 1790 whites again outnumbered blacks 140,178 to 108,895.

Then, in 1793 Eli Whitney's invention of the cotton gin made the production of cotton on a large scale extremely profitable. In 1803 South Carolina again permitted the importation of slaves from Africa to work primarily on the new cotton plantations. By 1820 the black population once again outnumbered the white, 265,301 to 237,440.

The free blacks in South Carolina were a small group, but highly significant. They increased in numbers during this period, from 1,801 in 1790 to 3,185 in 1800. Some masters gave their slaves freedom for meritorious service. Some slaves, such as Denmark Vesey of Charleston, were able to accumulate enough money to purchase their freedom. From time to time the state gave a black person his freedom as a reward for some heroic service. In 1796, for example, the sexton of St. Philip's church in Charleston, won free status by risking his own life to save the building from burning. Occasionally, a white owner who believed in emancipation freed his slaves after his death by will. Joseph Wigfall, a Charleston planter, freed nine blacks in that manner.

The legal status of the free black was ambiguous in a society designed for free whites and enslaved blacks. He could bring suit in a court, but could not testify against a white. He was restricted in his movements, and his home could be searched for firearms without warning. Some free Negroes themselves owned slaves for profit; others denounced slavery and offered their homes as refuges for runaway slaves.

Slaves continued to provide the chief labor force for the plantation economy of South Carolina. Some slaves and free Negroes achieved a high degree of skill in artistic crafts such as making silver, furniture, playing musical instruments, barbering, and so on.

There continued to be a concern for the education of blacks among some whites. In 1790 the rector of St. Philip's proposed the organization of the Brown Fellowship Society for Charleston Negroes. It provided for the education of black children and the care of the sick and needy. Generally, slaves could do little to further their own education, but in the free black community centered in Charleston there was considerable interest in providing educational opportunity.

THE GROWTH OF THE JEWISH COMMUNITY

Jewish communities flourished in Charleston and Georgetown largely because they were commercial centers, and most Jews who came to South Carolina were merchants. By 1800 the five hundred Jews of Charleston composed the largest Jewish population of any city in America, as well as the wealthiest and most cultured. The Beth Elohim congregation began building a new synagogue in 1792. Among the members of the congregation were immigrants from England, Germany, Holland, Russia, Poland, and the West Indies, as well as individuals who had come from other states.

In Georgetown, as well as Charleston, Jews became prominent citizens. Solomon Cohen served first as postmaster, then as tax collector. Abraham Cohen was postmaster and later secretary of the Winyah Indigo Society. The first Jewish attorney in the state, Moses Myers, served as clerk of General Sessions court in Georgetown. After Dr. Levi Myers served in the legislature in 1796, he was appointed Apothecary-General of South Carolina.

ACTIVITIES:

1. If possible, visit a Low Country plantation where rice was formerly grown. Middleton Gardens and Ole Town Plantation in Charleston are two examples.
2. Debate: The economic growth in South Carolina can be attributed to Blacks. The class can be divided into two groups with a moderator and a time keeper for organizational purpose.
3. Get oral reports from students who have visited a Jewish service.
4. As a special assignment write the South Carolina Department of Agriculture for information. Then compare agriculture of colonial times and that of the present. This could include such items as tools used, labor force, crops grown, per cent

of population in farming, etc.

5. Appoint a "Hall of Fame" committee to display great ethnic Americans of this period on a bulletin board.

6. Use a population chart for this time and show the influence cotton had on the South Carolina population distribution.

7. Display a bulletin board depicting individuals and groups from different races engaged in various activities peculiar, unique and important to that group.

8. Have students make a replica of the cotton gin that was invented in the 1790's. Students may also obtain various cotton products for display. Examples could include cotton balls, polished cotton, etc.

9. Construct puppets of famous ethnic Americans utilizing cardboard figures decorated with scrap material and yarn. Paint on face. Paste on upper 1/3 of 12-inch ruler.

10. Have students check into the background of free Blacks in South Carolina. Example: In Pendleton, South Carolina, trace the life of Kiese, a prominent Black in the Piedmont area.

11. Construct a chart showing the growth of Jewish communities in South Carolina. (See Elzas, Jews in South Carolina.)

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY:

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Black People in the Slave South, 1850: The Shanna Corporation, color film.

Life on a Cotton Plantation: Wilson Educational Recordings, records.

CHAPTER IX. PROSPERITY AND DEPRESSION IN SOUTH CAROLINA, 1800-1819

OBJECTIVES:

1. To give the student an understanding of South Carolina's role in the era of American nationalism and the role of white ethnic groups in the movement.
2. To give the student an understanding of South Carolina's role in the War of 1812.
3. To have students describe plantation life in South Carolina and the role played by the slave.
4. To have students assess the attitudes of slaves toward plantation life.
5. To have students trace the cause of slave conspiracies and uprisings.
6. To have students summarize the contributions of other ethnic groups during this period.
7. To show the continued existence of free Blacks in ante-bellum South Carolina.

CONCEPTS:

1. Slaves reacted in many ways to that institution ranging from an outward docile acceptance to an outrage of anger and resentment.
2. There were some large plantations but most were small.
3. South Carolina was prosperous during the early 1800's but suffered a depression after 1820.

4. South Carolina became defensive about slavery as the abolitionists began to attack the institution.
5. Many prominent Jewish, French and Scotch-Irish contributed to the economic growth, political life, and cultural activities in South Carolina during this period.
6. Many laws were passed restricting the legal rights and activities of free Blacks during this period.
7. In spite of slavery, many free Black South Carolinians managed to form a microcosm of the larger white society.

THE JEFFERSONIAN REPUBLIC, 1800-1819

Thomas Jefferson and the Republicans won a sweeping victory in the election of 1800. It is called the Revolution of 1800, though Jefferson did not undo any of Hamilton's major programs. The national bank continued, and the funded federal debt continued to be honored. The Republicans did replace a large number of Federalist office-holders, and in Washington, the new captial, Jefferson set a tone of simplicity in government.

The Napoleonic wars in Europe temporarily aided the new republic. In 1803 the French emperor sold the Louisiana Territory to the United States for $3,000,000, therby doubling the size of the country. But both France and Britain sought to deny American ships the right to trade with other countries. United States ships were seized, and American seamen impressed into foreign service. Jefferson attempted to keep the nation out of war by restricting trade. New England, the center of United States shipping, was seriously crippled by the embargo and became a center of anti-Republican activity.

Jefferson's successor, James Madison, was equally unsuccessful in dealing with the problem of the seizure of American ships. The Northeast shied away from any action which might bring war with the European powers and further disruption of trade, but the South and West, represented in Congress by men like Henry Clay of Kentucky and John C. Calhoun of South Carolina, demanded war. These War Hawks had their way, and war against Britain was declared. Fortunately for the United States, Britain was preoccupied with her struggle against Napoleon and did not defeat the young nation.

The War of 1812 came to an end in 1815, and the United States entered a period of unparalleled prosperity. Manufacturing and industry boomed, as did agricultural production. Party differences subsided, and an "era of good feelings" ensued. But economic prosperity ended abruptly with the Panic of 1819 and did not return until the end of the decade.

PROSPERITY AND DEPRESSION IN SOUTH CAROLINA

Even though the South Carolina Low Country continued to be a Federalist stronghold, the state, led by Charles Pinckney, voted for Jefferson in 1800. And the spirit of Jeffersonian democracy led to greater representation in the state legislature for the Up Country. An amendment to the state constitution adopted in 1808 provided the Up Country counties with more seats in the House of Representatives. The establishment of South Carolina College in Columbia in 1801 brought higher education to the Up Country, and students from both sections of the state came to know each other better.

In the era of the War of 1812 South Carolina statesmen became prominent in Congress. John C. Calhoun was chairman of the House foreign affairs committee, and Langdon Cheves was chairman of the ways and means committee and later speaker of the House. During the war General Thomas Pinckney was commander of the Southeast and General Wade Hampton I served on the Canadian frontier.

From 1815 to 1819 South Carolina shared in the great prosperity of the nation. The state led the nation in the production of cotton, and Charleston became the wealthiest port in the South. But the Panic of 1819 signaled the beginning of an economic decline from which South Carolina never entirely recovered before the Civil War. The newer states to the southwest, such as Alabama and Mississippi, began to produce more cotton at lower prices, and people migrated by the thousands into these areas. Faced with this decline, South Carolina turned inward, and sectionalism began to replace nationalism in the thinking of many of the state's leaders.

BLACK CAROLINIANS IN THE PLANTATION ERA, 1800-1860

Until the outbreak of the Civil War the economic ideal of white South Carolinians remained the same as it had been in the colonial period, the production of a staple, raised in great quantity by slave labor. With the development of the cotton gin in 1793 South Carolina had two staple crops once more--rice and cotton. Along the coast rice and sea island cotton were cultivated, and inland, short staple cotton was king. By the 1730's South Carolina was producing about 70,000,000 pounds of rice and nearly 67,000,000 pounds of cotton annually. Consolidation brought larger and larger farms and plantations into existence, with the average farm acreage in the state rising from 310 acres in 1790 to 541 in 1850.

These figures by no means indicate that most South Carolinians--black or white--lived on large plantations, nor that most white Carolinians were slave owners. Of a population of 274,563 whites in 1850, only 25,596 owned slaves, and most of these slaveholders owned very few slaves. Some 3,492 persons owned one slave only, and well over half of the slaveholders owned ten or fewer slaves. Only 102 persons in South Carolina in 1850 held more than 200 slaves.

The last blacks who came from Africa legally were brought into South Carolina between 1804 and 1808, after which the Constitution forbade the foreign slave trade. After that date any additional slaves coming into South Carolina were brought primarily from the upper South or Georgia. The number of slaves increased, however, from 146,151 in 1800 to 402,406 in 1860, with the most rapid growth between 1800 and 1830.

On large plantations the slave community occupied an area known as the quarter or the street, living in simple housing, sometimes brick, more often of wood. They were issued clothing twice a year and food staples weekly. They grew additional food in small gardens. Slaves of working age were classified into domestic servants--cooks, valets, nurses--and skilled artisans--carpenters, coopers, and so on--and field workers. The field workers were classified annually by the amount of work they were expected to do--full hands, half hands, and quarter hands.

Plantation work was organized by a white overseer who selected a number of black drivers to assist him. Work was usually allotted either by the task system or the gang system. In the task system each worker was assigned an amount of work to do each day. Where the gang system operated, all were expected to work from sunup to sundown. Rice was often produced by the task system, while cotton planters favored the gang arrangement.

Discipline was administered by a series of rewards and punishments. Cash or gifts were often promised for good work and behavior, while whippings, imprisonment, or additional work were assigend to slaves who proved unmanageable. The extreme penalty of whipping was normally administered only by the plantation owner. To the owner slaves were a financial investment and were not to be mistreated without cause.

Most slaves did not work on large plantations, however. Where only one or a small number of slaves worked on a farm, the working and living conditions were much more informal and varied widely. Often slave and master labored side by side in the fields.

Not all slaves worked on farms or plantations. By 1815 there were several textile factories in the state using slave labor. Governor David R. Williams operated one at Society Hill. At the outbreak of the Civil War a large slave force worked in the Saluda Factory near Columbia. In the towns some slaves were domestic servants, others worked as artisans in skilled crafts or laborers in warehouses.

Few slaves, if any, were happy with their lot, though most were not openly rebellious. However, many slaves ran away for various periods of time, and others slowed down their work as a way of expressing discontent. Some harmed themselves, and others murdered or maimed their owners. There was much talk of freedom, and on occasion there were organized plots or conspiracies. In 1816 an insurrection was discovered near Camden, and six black leaders were hanged. That same year another plot was uncovered near Ashepoo. The most famous insurrection, planned by Denmark Vesey in Charleston, will be treated separately.

The free Negro population continued to grow in South Carolina, from 3,185 in 1800 to 9,914 in 1860. Still the percentage of free Negroes was only 2,4% of the total black population. The largest free black community was in Charleston, numbering about one-third of the state total. The 1819 Charleston Directory lists free Negroes in thirty different kinds of work, including eleven carpenters, ten tailors, twenty-two seamstresses, and six shoemakers. Perhaps the most widely-known free Negro in Charleston was Jehu Jones, who purchased a hotel on Broad Street at public auction in 1815 for $13,000. The hotel became a popular establishment for white customers. Jones later operated a second fashionable hotel on Sullivan's Island.

Religion was an important part of the lives of many black Carolinians. Some maintained the religious practices of their native Africa, but many more were converted to Christianity. Almost all churches provided opportunities for blacks to worship, but Negroes seemed to have been particularly attracted to the work of the Methodist preachers. As early as 1817, however, a group of black Methodists in Charleston under the leadership of Morris Brown withdrew from the white church and established an African Methodist Episcopal Church. In the suppression following the Denmark Vesey insurrection in 1822, however, the church was closed. In 1829 Charles Cotesworth Pinckney, a wealthy planter, approached Dr. William Capers of the Methodist church about sending missionaries to the slaves on his plantations, and that year the Methodists in South Carolina officially began the Mission to the Slaves under the leadership of Dr., later Bishop, Capers.

JOHN BACHMAN--MINISTER AND NATURALIST OF GERMAN DESCENT

A native of New York, Johannes Bachman (as he was baptized) was born in February 1790, into a family which had come from Switzerland seven generations before. The boy's first love, it seems, was biology, and he wondered at the world of nature. Learning to catch beavers and skin them, he earned money enough to buy a small library of books on what was then called natural history. While a lad, he joined an expedition to visit the Oneida Indians.

After private schooling with Lutheran ministers in the Hudson Valley, young Bachman went off to Philadelphia to study theology. While there he met Alexander Wilson, the noted student of bird life. Wilson introduced Bachman to Baron von Humboldt, the great German scientist who was then visiting the United States.

In 1813 Bachman accepted the pastorate of three Lutheran churches near his home in New York, but he contracted a respiratory illness and had to go to the West Indies to recover his health. Then in 1814, he was called to be pastor of St. John's Lutheran Church in Charleston where he would remain for fifty years.

St. John's had been without a pastor since 1811, and there were only four members when John Bachman arrived in Charleston. Within ten years there were 275 in the congregation, including a number of blacks. One of the founders of the South Carolina Lutheran Synod, he also led in the establishment of the

Lutheran Southern Theological Seminary which is now located in Columbia.

Bachman continued his work in biology, and in 1831 James J. Audubon spent a month with Bachman in Charleston. Together they published The Vivaparous Quadrupeds of North America in three volumes between 1845 and 1849. The two friends were more closely united when Audubon's two sons married Bachman's daughters.

With the rising interest in evolution, Bachman published The Unity of Mankind in 1850, maintaining that humans were all members of the same species. Carefully he worked to reconcile theology and science. He died in 1874.

ACTIVITIES:

1. Have ethnic students who are members of your class interview parents or grandparents and obtain personal accounts of their family background.
2. Have each student select one accomplishment in the life of a famous ethnic American. Write a compact, concise review of this feat and an editorial for the class newspaper. Examine articles from the newspaper for ideas. Examples: Richard Holloway's acquisition of wealth from his carpenter's establishment; the Brown Fellowship Society School for Blacks; the first Black Baptist church at Silver Bluff; the German settlement at Dutch Fork; Jews as merchants, brokers and auctioneers.
3. Art activity: On a large sheet of manila paper have

students illustrate their favorite ethnic American by sketching objects associated with their character. Class members "guess" personality. Examples: hotel (Jehu Jones); mill (Kinloch family); church (Morris Brown); artist brushes, easel or canvas (Joshua Canter); stethoscope (David Sarzedas); newspaper (Jacob Cardozo).

4. Encourage students with manual dexterity to sculpt busts (soap, wood or clay) of selected ethnic Americans and provide opportunity to exhibit them.

5. Individual research can be done on the free Blacks in Charleston . Examples are: the Holloways, Kinlochs and Jones. (See Wikramanayake, A World in Shadow.) Contrast the pleasure enjoyed by the free Blacks with those who were slaves.

6. Allow students to write a short paragraph on "How I Think My Life Would Be Different Had I Been Born Black" (or White, German or Jewish).

7. Read to the class the poem "I, Too, Sing 'America'" by Langston Hughes. Have each student compose a reply to the poem. This poem can be found in The Journey, the Scholastic Black Literature Series.

8. Students can take their own pictures of historic ethnic sites in their area, gravestones, or current events. They can make stories or develop themes with a set of photographs and ask others to figure out the theme or story.

9. "Who Am I?" Each student may prepare three clues to his

identity. Student presents one clue to the class. If no one guesses his identity, the second clue is given. Student identifying the personality is the next one up to ask the class, "Who am I?" If three clues are given and the identity of the personality is not guessed, reveal his identity and select another class member for a turn.

10. Most Black churches and Jewish synagogues have murals, some of which are quite historic. If you can obtain some information on them and get students to go see them, you might use this as a way of relating ethnic contributions to South Carolina history.

11. Use of pictures of members of ethnic groups is excellent in getting students to deal with their own feelings or values. For example, an ambiguous picture showing black/white relations often evokes a wide range of discussion subjects.

12. Compare a Black boy or girl's preparation for worthy citizenship in the 1800's with yours of today.

13. Appoint one row of students to imagine they are workers in a cotton field. Let each student pantomime his contribution to the picking of the cotton.

14. Using a wall map and pupil outline maps, have the students trace an imaginary tour of the state. Have them explain the ethnic sites they would like to visit and the ethnic contribution they might expect to see.

15. Obtain pictures of John Brown's Cave in Nebraska City to show how slaves escaped to freedom through the Underground

Railroad. What would have been the most obvious escape route in the Carolinas?

16. Plan a panel discussion entitled "The Contributions of the Jews, Germans and Blacks to South Carolina's Growth, Development and Defense."

17. Have a committee of children report by radio broadcast (tape recording) interesting facts on the German Friendly Society.

18. Plan a concert of Jewish or German music. Phonograph records could be used. Background of German or Jewish composers could be explored.

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY:

South Carolina:

Landers, Ernest P., South Carolina: The Palmetto State. pages 70-77.

Oliphant, et al, The History of South Carolina. pages 194-203.

American History:

Bidna, David, et al, We the People. page 128.

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Kunz, Virginia, The Germans in America. Minneapolis: Lerner Publications, 1966.

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AUDIO-VISUAL AIDS:

French Americans: Sixteenth and seventeenth century explorers; the Huguenot settlers in New England; Paul Revere; John Jay; Alexander Hamilton; the Marquis de Lafayette; the fur trade; the French and Indian War; the founding of New Orleans; Creoles and Cajuns; Audubon; Dupont de Nemours--these are all a portion of the French American Profile. Baker and Taylor, sound filmstrip.

Slavery in America: Spanish and English slavery compared; slave forced to act out false "simpleminded" role; revolts by Nat Turner and Denmark Vesey; Harriet Tubman and the Underground Railroad; stories of former slaves told in their own words; how slaveholders' image of blacks affects us today. Silver Burdett, sound filmstrip.

Plantation System in Southern Life: Coronet, film.

CHAPTER X. SOUTH CAROLINA IN THE AGE OF SECTIONALISM, 1820-1860

OBJECTIVES:

1. To aid in the student's understanding of the effects of the depression and of Jacksonian democracy on the state.
2. To show how slave revolts and fear of slave revolts caused slaveowners to suppress their slaves further by passing strict codes of conduct.
3. To show how Black, German, French, Jewish and Scotch-Irish citizens continued to make cultural contributions during sectional conflict.

CONCEPTS:

1. Many famous Americans opposed slavery and supported the abolitionist movement.
2. The Denmark Vesey revolt caused near panic to slaveowners throughout the state.
3. Many South Carolinians were instrumental in reform movements throughout the state; (exception: abolition of slavery.)
4. In South Carolina during the period of sectionalism most people in the state rallied around the support of slavery and a resentment of the abolitionists developed.

JACKSONIAN DEMOCRACY AND THE RISE OF SECTIONALISM, 1820-1860

As the depression following the Panic of 1819 spread across the nation, the self-confident nationalism of the preceding decade was transformed into party and sectional rivalries. Elections became battles between candidates representing competing interests. The debate over admission of Missouri to the Union as a slave state in 1820 revealed deep sectional differences between the North and South.

Out of this political ferment arose Andrew Jackson, whose election to the Presidency in 1828 brought a new wave of egalitarianism and the renewal of the two-party system into American politics. Jackson's war against the Bank of the United States reflected the struggle of the young nation to adjust to changing economic conditions, and the Nullification Controversy further alienated the South.

Meanwhile the nation was caught up in an age of humanitarian reform and the westward movement. The zeal of Americans to improve their society eventually led to the abolitionist crusade, and the settlement of the West provided the context in which the North and the South confronted each other on the slavery question.

The sectional crisis erupted into civil war after the Democratic Party split in 1860, providing the opportunity for Abraham Lincoln to gain a majority of electoral votes. Fearful of the "Black Republican" President, South Carolina seceded from the union in December 1860, followed by six other Southern states.

SOUTH CAROLINA IN THE AGE OF SECTIONALISM

The economic depression following the Panic of 1819 deeply affected South Carolina. Cotton prices fell from thirty cents a pound in 1816 to nine cents in 1827. Business in Charleston declined, and thousands of Carolinians migrated to the new cotton lands of Mississippi, Alabama, and later Texas. A few economic leaders attempted to develop textile manufacturing in the state; others promoted the building of the South Carolina Railroad. Generally, however, South Carolinians continued to invest their capital in slaves and land.

Political leaders in the state began to blame the federal government for their economic troubles. They denounced the tariff system, and in 1828 John C. Calhoun porposed the Theory of Nullification by which a single state nullify a federal law such as the hated tariff. A state convention adopted such a device in 1832, and President Jackson threatened his native state with armed force in retaliation. Meanwhile, Congress adopted a lower tariff and saved the nation from possible civil war.

As anti-slavery sentiments spread in the North, white South Carolinians grew more defensive of their "peculiar institution." With each passing year the voice of radicals in the state became more strident, and voices of moderation less outspoken. In the 1840's Robert Barnwell Rhett became the spokesman for the secessionists, while Benjamin F. Perry, James L. Petigru, and Joel R. Poinsett represented the unionists.

Others, like Langdon Cheves, C. G. Memminger, and James L. Orr, advocated secession only if all the southern states cooperated in the movement.

In 1859 John Brown attacked the federal arsenal at Harper's Ferry, and a sense of fear seized white South Carolinians. In the election of 1860 secessionists argued that the Republican party would destroy slavery. When Abraham Lincoln was elected, the state legislature summoned a convention to consider secession. Meeting first in Columbia and then in Charleston, the convention unanimously adopted the Ordinance of Secession on December 20, 1860, and immediately dispatched commissioners to the other slave states to urge them to secede and join a Southern Confederacy.

SLAVE REBEL: DENMARK VESEY OF CHARLESTON

The discontent of blacks with slavery is best dramatized by the plots which they formed to free themselves from bondage. Of the three most famous insurrections, one occurred in South Carolina: Gabriel Prosser in Richmond in 1800, Nat Turner in Southampton County, Virginia, in 1831, and Denmark Vesey in Charleston in 1822.

Born about 1767, Denmark Vesey was purchased in the West Indies when he was fourteen by Captain Thomas Vesey, a Charleston merchant. After the Revolution, Vesey and his slave settled in the port city. In 1800, when he was about thirty-three, Denmark Vesey won $10,000 in the East Bay Lottery and was able to purchase his freedom.

Though his status as a free Negro was only a step above slavery, Vesey had great ambition. Learning the art of carpentry, he gained a wide reputation in the Low Country for his skillful work. By 1822 he had gained the respect of whites as well as blacks in Charleston. He had married a number of times and had a large number of children. Vesey purchased a house at Bull Street (No. 20), and his total assets were estimated at $8,000, a notable achievement.

A religious man, Vesey became a leader in the African Methodist Episcopal Church. At class meetings Vesey expounded the Scripture to his neighbors. His favorite passage was Exodus 2: 23-24: "And the people of Israel groaned under their bondage, and cried out for help, and their cry under bondage came up to Cod. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." In his exhortations Vesey identified the plight of blacks with that of the ancient Hebrews in Egypt. Coming to see himself as a Moses for his people, Vesey began to organize an insurrection, formulating plans, selecting able lieutenants, soliciting funds, and collecting weapons. He based his plan on the words of Joshua 6: 21: "Then they utterly destroyed all in the city, both men and women, young and old, oxen, sheep, and asses, with the edge of the sword."

Just before the insurrection was scheduled to take place, a slave faithful to his white master betrayed Vesey. The conspirator was captured on June 22, 1822, and brought to trial the following day. He and his lieutenants refused to reveal any details of the plot at the trial, but Vesey skillfully cross-examined the witnesses brought against him. Of those brought to trial, Vesey and thirty-four others were hanged, thrity-four were banished from the state, and sixty-one were acquitted.

ISAAC HARBY AND THE RISE OF REFORM JUDAISM

In the early years of the nineteenth century Charleston had the largest, most cultured, and wealthiest Jewish community in the United States. The total number of Jews in Charleston was about 500 in 1800, and the number grew in succeeding decades. Writing to the Shephardic community in London, the leaders of Charleston's Beth Elohim synagogue described their situation:

> In a free and independent country like America, where civil and religious freedom go hand in hand, where no distinctions exist between the clergy of different denominations, where we are incorporated and known in law; freely tolerated; where, in short, we enjoy all the blessings of freedom in common with our fellow citizens, you may readily conceive we pride ourselves under the happy situation which makes us feel that we are men, susceptible of that dignity which belongs to human nature, by participating in all the rights and blessings of this happy country.

In the freedom of their new home many of the Jews of Charleston grew restive under the restrictive laws of Judaism and what they felt were out-moded ways of worship. Already in Germany a number of synagogues were experimenting with new forms of worship with parts of the service in the language of the people, and the simplification of older interpretations of the Law. But in 1824 this reforming spirit broke forth in

Charleston, the first American expression of Reform Judaism. One of those in the forefront of the movement was Isaac Harby.

Harby was born in Charleston on November 9, 1788, the son of Solomon Harby who had immigrated from London to Jamaica and then to South Carolina. Receiving the best education possible, he soon became an assistant teacher in the College of Charleston. He began the study of law, but opened a school to support his family after the death of his father. Later he turned to journalism, but his first love was literature. He founded a literary magazine, then he began to write plays, poems, and essays.

In 1824 Isaac Harby was one of the leaders of a group of forty-seven members of Beth Elohim who presented a petition to the rulers of the congregation. They asked for the service of worship to be shortened, for portions of it to be conducted in English, and for a sermon in English once a week. The peition was ignored by the leadership, and in November 1824, about a dozen of the reformers met to organize the Reformed Society of Israelites. By July 1826, the number had increased to over fifty. Many of like mind could not bring themselves to withdraw from Beth Elohim. "The Jews born in Carolina," Harby wrote, "are mostly of our way of thinking on the subject of worship, and act from a tender regard for the opinions and feelings of their parents in not joining the Society."

In 1826 the Society was incorporated by the legislature, and it began to collect funds to build a house of worship. By this time the reforms had gone beyond worship. "They are their own teachers," a member of the Society wrote in a summary of its principles, "drawing their knowledge from the Bible, and following only the law of Moses, and those only as far as they can be adapted to the institutions of the Society in which they live and enjoy the blesssings of liberty."

In June 1828, after the death of his wife, Isaac Harby moved to New York, hoping to find there more opportunities for his literary talent, but he died suddenly in December. And in Charleston the reform movement faltered. On May 2, 1833, the Reformed Society of Israelites was dissolved, and its members returned to Beth Elohim.

But the reform spirit did not die. When the old synagogue burned in 1838, the congregation divided on the matter of using an organ in the new building. This time the reformers had the upper hand, and the orthodox seceded. Not until 1866 were the two congregations reunited. In the United States the reform movement did not gain momentum until after the Civil War, but the harbinger of Reform Judaism in America came in Charleston with Isaac Harby and his colleagues in the Reformed Society of Israelites.

JOHN ENGLAND: AN IRISH BISHOP FOR CAROLINA CATHOLICS

In the colonial period there had been few Catholics in South Carolina. Indeed mass was not said in Charleston until 1786. But two years later a congregation of some two hundred gathered in the newly-consecrated St. Mary's Church. By 1820 the number of Catholics in South Carolina and Georgia had grown to some 5,000 under the care of a few mission priests. That same year, on September 21, John England was consecrated Bishop of Charleston in St. Finbar's cathedral in Cork, Ireland.

The man destined to lead the Roman Catholic church in South Carolina for over twenty years was born in Ireland on September 23, 1786. He attended an Episcopal school in which he was the only Catholic student and early became accustomed to defending his faith publicly.

At first he studied law and then turned to theology, being ordained to the priesthood in 1808. A forceful preacher, prison reformer, and journalist, he was a lecturer in theology and president of a seminary as well. Too outspoken to remain in Ireland, yet a man of many talents, John England was appointed to organize Catholic work in Charleston where he arrived in December 1820.

Immediately he set to work farming the diocese, establishing congregations, preaching wherever he could secure a hall. Unpopular with his brother bishops in the North because he sometimes meddled in their affairs, he initiated a number of progressive measures at home. He wrote a democratic constitution for the Diocese of Charleston which was more than a century ahead of its time, opened schools in Charleston for boys and girls, black and white. He welcomed blacks into the church, though he defended slavery, maintaining that slaves in America were better off than free peasants in Ireland. He founded the first Catholic newspaper in the United States, the United States Catholic Miscellany. In the columns of the paper, which was published from 1822 to 1861, Bishop England instructed newly-arriving immigrants about the nature of their new home and attacked those who were charging Catholics of being anti-American. Republicanism, he said, meant that no group had the right to take precedence over any other group and that the will of the majority prevailed. "We know of no doctrine of Catholicism, if we must use the expression, opposed to this." The Miscellany made Bishop England the most forceful Catholic churchman of his generation in America.

By the time of his death in 1842 the number of Catholics in the Diocese of Charleston had risen to 7,000, gathered in sixty-five churches and chapels, with twenty-one priests.

FRANCIS LIEBER--GERMAN INTELLECTUAL AT SOUTH CAROLINA COLLEGE

In 1835 there arrived at South Carolina College the new professor of history and political economy, Dr. Francis Lieber. Of medium height, stout in body, and abounding in energy, he put in long hours at his desk at the college. But outside his study he was cheerful and outgoing, a man of witty and learned conversation.

Barely thirty-five when he arrived in Columbia, Professor Lieber had already filled his years with excitement and adventure. At nineteen he was arrested and imprisoned for four months in his native Germany for expressing opinions as a student which were regarded as dangerous to the government. He went on to the University of Jena and received the Ph.D. degree in 1820, but soon after he was attracted to Greece where Greeks were fighting for their independence from the Ottoman Turks. Fighting briefly in the Greek War for Independence, he went on to Italy where he became tutor to the son of the German ambassador, Niebuhr, one of the first modern historians. Back in Germany after a year, he was arrested again, and in 1826 he secretly made his way to England.

Learning of a teaching position in Boston, he sailed to the United States, and soon he conceived the idea of editing an American reference work, the Encyclopedia Americana, which is still being published. Moving to South Carolina in 1835, he remained in Columbia for twenty-one years, writing a number of important books on government and prison reform.

In 1857 he went to Columbia University where he spent the rest of his life. He died in New York in 1872.

ACTIVITIES:

1. Explore with your students the causes of sectionalism in South Carolina. Ask them if all people in South Carolina have similar patterns of speech or if there are differences.
2. Label one half of your "minority" students and the other half "majority." Have each student then write a paper saying why he is a minority student or why he is a majority student.
3. Examine a copy of the policy of this time concerning the rights of certain ethnic groups to vote, be elected to office, to hold property, to practice citizenship, etc. List the varying degrees of rights and privileges held by each ethnic group.

4. Organize and decorate your room like an 1860 school room. Conduct one class like one might have been conducted for Blacks at this time. Do the same for other ethnic groups.

5. Explore with your students the system used on the large plantations to make things--the blacksmith shop, slaves who were weavers, carpenters, artisans, etc.

6. Have students conduct some research in the community and try to find the types of ethnic businesses that existed in South Carolina before the Civil War.

7. Creative writing: Students may picture themselves in one of the following settings: (1) the state legislature enacting a law providing a fine or imprisonment for teaching slaves to read and write; (2) slave labor; (3) the Denmark Vesey revolt; (4) free Blacks; (5) Angelina Grimké advocating abolition; (6) Jacob Cardozo opposing the protective tariffs. Have the students visualize the scene before them quietly and then write a description of it. Encourage them to make use of color, sound and action words in their descriptions.

8. Encourage each student to write a short play or skit on an adventure, scientific discovery, political situation, or feat of courage, etc., in the life of a Jew, German or Black. You might consider these: Denmark Vesey, Morris Brown (Black); Isaac Harby (Jew); Francis Lieber (German).

9. Plan a German banquet serving such foods as potato salad, liverwurst, noodles, rye bread, apple butter, pumpernickel bread, frankfurters, sauerkraut, coffee cakes, apple strudel,

cheesecakes and hamburger.

10. Make your own ethnic almanac with students volunteering to do one page of their choice. Your book might contain recipes, poems, important dates in the lives of ethnic groups, wise sayings, songs, etc.

11. Have a panel of students pretend that they are living in a northern state in the 1850's. Ask different speakers to present their views on the best way to free the slaves. After all of the speakers have been heard, discuss their ideas and vote on the method that the panel will support.

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Heritage in Black: Covers from the first struggles of black people to be free of chains to today's struggles to be free of invisible bonds. Shanna Corporation, film.

Slavery and Slave Resistance: Social Studies School Service, film.

Ethnic Studies: The Peoples of America: Historical background, culture and leading personalities of ethnic groups. Baker and Taylor, learning kit.

What Is an Ethnic Group?: The meaning of ethnicity; clues to ethnic background; facing prejudice in the ghetto; the "Melting Pot." Baker and Taylor, sound filmstrip.

CHAPTER XI. SOUTH CAROLINA GOES TO WAR, 1861-1865

OBJECTIVES:

1. To study South Carolina's role in the Civil War, the stresses and hardships and how South Carolina reacted to them, and the inadequacies of the confederation government when confronted with them.
2. To evaluate and identify the long-range and immediate causes of the Civil War and assess the role of ethnic groups.
3. To develop an understanding of how South Carolina's minorities aided the Confederacy and the Union.
4. To show how large numbers of slaves gained freedom during the Civil War.
5. To show how the Civil War was part of a world movement toward freedom of oppressed peoples.

CONCEPTS:

1. The question of slavery, more than any other issue, divided the Union.
2. The issue of slavery led to the election of a Republican, Abraham Lincoln, who was opposed to slavery.
3. The election of Lincoln in 1860 was an immediate cause which led to South Carolina's secession from the Union.
4. Segregation, discrimination and deprivation continued to be the Black man's fate in spite of his aid to the victors.

5. Many South Carolinians lost their lives in the struggle for freedom.
6. Most important leaders of German, Jewish, and Scotch-Irish ethnic background supported secession and the Confederate effort. However, a few were Unionists before the war started.

CIVIL WAR, 1861-1865

When Abraham Lincoln was inaugurated on March 4, 1861, seven states had seceded from the union. He declared that the Federal government would not begin a war, but he considered any overt act against United States authority "revolutionary." War began in Charleston, South Carolina, when Lincoln determined to maintain a garrison at Fort Sumter. On April 12, 1861, the Confederates fired on Fort Sumter, and Lincoln called for volunteer troops. Four more states subsequently left the Union.

The odds were heavily weighted toward the North. The eleven Southern states had a free population of five and a half million, while the population of the twenty-three Northern states numbered twenty-two million. The North had most of the factories and coal and iron, as well as railroads. Southerners, however, were fighting a defensive war on their own soil, and a series of outstanding generals led her armies.

As the South's prospects dimmed, her people grew more disenchanted, and the twin Union victories at Gettysburg and Vicksburg in July 1863, destroyed the South's last chance of victory. The fighting ended on April 9, 1865, with Lee's surrender to Grant at Appomattox, and Lincoln's assassination five days later left the reconstruction of the nation in the hands of the moderate Andrew Johnson and a radical Congress.

SOUTH CAROLINA GOES TO WAR

The John Brown raid in October 1859, and the subsequent election of Abraham Lincoln in November of the following year, were the immediate causes which led South Carolina to secede from the United States on December 20, 1860. Once the action was taken it was supported by nearly the entire white population, which believed in the justice of the cause to preserve the South's interpretation of the constitution and its social system.

Until the Southern Confederacy was established, South Carolina regarded herself as technically an independent nation. The state convention granted the new governor, Francis W. Pickens, every power of a head of state and provided him with an Executive Council, which ruled the state until its dissolution in December 1862. The state's separate existence ended in April 1861, when South Carolina ratified the Confederate constitution.

As the Confederacy was being formed, national attention was focused on United States forts in the Southern states. When President Lincoln ordered the supply of the garrison at Fort Sumter in Charleston harbor, the Confederate forces fired on the fort on April 12, 1861, and the Civil War began.

Soon after Fort Sumter President Jefferson Davis called on the state for 8,000 men for the Confederate army. The response was excellent at first, though enthusiasm for military service declined during the remainder of the war. South Carolina troops played an important part in the battle of First Manassas in July 1861. Then on November 7, the United States fleet under the command of Admiral Samuel F. DuPont with 12,000 troops on board attacked Port Royal Harbor and captured Beaufort and the surrounding sea islands.

Both the state and the Confederacy resorted to the draft as the war wore on. While Confederate law exempted large numbers of persons, including large plantation owners, South Carolina eventually made liable to the draft all males between sixteen and fifty for service anywhere and those between fifty and sixty within the state. South Carolina troops had two and one-half times fewer deserters than the South as a whole.

On the home front women helped operate farms and plantations, served in hospital brigades and prepared supplies for the troops.

While thousands of South Carolina soldiers served in Virginia and the West, the Federal army began to move on Charleston. Between 1863 and 1865 the Confederate garrison at Fort Sumter was under attack. Finally it was evacuated in February 1865. Meanwhile, skillful captains piloted their swift blackade-runners through the line of United States ships. A pioneer submarine, the C. S. S. Hunley, sank the U. S. S.

Housatonic in Charleston harbor before she herself sank.

After Christmas 1864, General William T. Sherman invaded South Carolina from Savannah, and destroyed whatever was in his path, including the city of Columbia. Another Union force under General Potter raided from Georgetown north to Camden. By April 1865, the war was over, and South Carolina lay prostrate.

BLACK CAROLINIANS IN THE CIVIL WAR

At the outbreak of the Civil War the black population of South Carolina numbered 412,310, while the whites numbered 291,300. Of the blacks 9,914 were free Negroes and 402,406 were slaves. The overwhelming majority of blacks lived in the Low Country, while Charleston contained over one-third of the free blacks.

A few black servants were taken by their white masters off to war, but the vast majority of the slaves remained at their posts to work. The legislature was so fearful of a slave uprising that it tightened the slave patrol laws, and draft exemptions were granted by the state for men needed to stay at home on patrol duty. When the federal blackade stopped the shipment of cotton abroad, most plantations abandoned large cotton and rice crops and concentrated on raising foodstuffs. As owners went to serve in the Confederate army, women were sometimes left in control of the plantations. On the large rice holdings of the Allston family in Georgetown District slave drivers assumed the supervision of the plantations. Wartime scarcity reduced the usual issues food and clothing to which slaves were accustomed. By 1864 the Allstons cut up their carpets for blankets for their slaves and issued coats made from damask curtains. On less wealthy plantations slaves went without. In February 1863, a Columbia merchant advertised cloth-top shoes for slaves at $5.00 a pair, an exorbitant price, and wooden soles for $1.50 a pair.

Some slaves, particularly house servants, remained faithful to their owners, but others ran away or impeded the Confederate cause with the only means at their disposal, work stoppage. The owner of Greenwood Plantation near McPhersonville wrote in August 1862: "We have had hard work to get along this season, the Negroes are unwilling to do any work, no matter what it is."

To aid the military effort the Confederacy impressed slaves to build forts and defensive earthworks. One of the chief defenses of Charleston, Battery Wagner on Morris Island, was constructed by slave labor. In July 1863, the mayor of Charleston ordered the police to arrest every able-bodied slave in the city to complete the earthworks there. Ironically, Fort Wagner was soon captured by black Union troops in a heroic action. Working conditions under military supervision were terrible, and slaves who became ill building the Charleston defenses were carelessly neglected. Efforts at impressment were very seldom successful, however. The chief engineer at Charleston requisitioned an average of 2,500 slaves per month between

November 1862 and February 1863, though his average receipt was only 755.

When Federal troops invaded the Port Royal area in November 1861, many white plantation owners began to "run their negroes" to the Up Country, as they called it. So strong was their resentment to "refugeeing," many slaves openly resisted removal. The Charleston Mercury (November 23, 1861) reported that many masters had abandoned their slaves rather than move them. By the end of the war the Courier (september 17, 1864) reported that "masters have deserted their servants...about as often in comparison with the numbers, as servants have designedly left their masters." Where Federal lines were near, slaves ran to them. A favorite trick to get through Confederate lines was to tell the pickets they belonged to the next plantation and were just on their way home. One South Carolina plantation owner complained: "The people about here would have not suffered near as much if it had not been for these Negroes; in every case they have told where things have been hidden and they did most of the stealing."

Some slaves were afraid of the Yankees because their masters had told them they would be carried to Cuba. One Port Royal slave told a Union official: "The white man do what he pleases with us; we are yours now massa." But many more were overwhelmed at the prospect of freedom. One man from the South Carolina Sea Islands told Harriet Tubman:

> I'd been yere seventy-three years, workin' for my master widout even a dime wages. I'd worked rain wet sun dry. I'd worked wid my mouf full of dust, but would not stop to get a drink of water. I'd been whipped, an' starved, an' I was always prayin', "Oh! Lord, come an' delibber us!" ...One day I look up, an'...der was tunders out of day, an' der was lightnin's. Den I looked down on de water, an' I see, 'peared to me a big house in de water, an' out of de big house came big eggs, and de good eggs went on trou' de air, an' fell into de fort; an' de bad eggs burst before dey got dar. ...Den I heard 'twas the Yankee ship firin' out de big eggs, and dey had come to set us free. ...Oh! Praise de Lord! I'd prayed seventy-three years, an' now he's come an' we's all free.

On plantations near the Federal lines blacks held secret meetings and pledged to run for freedom as soon as they were certain of success. In Charleston blacks, both slave and free, attended secret meetings to talk of liberation. Robert Smalls later remembered that "we heard the words of hope amid the din of battle and the clash of arms. We began to realize that we were human beings."

Smalls, a native of Beaufort who was working in Charleston when the war began, conceived a bold plan to gain his freedom. Pilot of the Planter, a former cotton steamer which had been converted into a dispatch boat in Charleston harbor, Smalls, on May 12, 1862, with the black crew, women and children and a cargo of ammunition, steamed under the guns of Forts Johnson and Sumter, out of the harbor, and into Federal waters. Overnight Smalls became a hero throughout the United States. The New York Tribune hailed him: "A slave has brought away under the very guns of the enemy, where no fleet of ours has dared to venture, a prize whose possession a commodore thinks worthy to be announced in a special dispatch." Congressman William

Kelley of Pennsylvania argued: "There was nothing at all to show that a Negro could do without a white leader, but there came the Planter, which Robert Smalls, the black man, had taken by his own command from the armed state of South Carolina, showing that your race have enterprise, energy, capacity."

On occasion blacks had the opportunity to help Federal soldiers imprisoned in the South to escape. When four Union officers captured at the Battle of the Wilderness escaped from Camp Sorghum near Columbia on the night of November 20-21, 1864, they were aided by slaves and free blacks all the way to the Union lines near Knoxville, Tennessee. Here is an excerpt from Lt. Hannibal Johnson's diary:

> December 5. At dark we were taken four miles (from Edgefield), when we found we were going in the wrong direction, retraced our steps, got another guide who took us to Colonel Frazier's. Distance in right direction about ten miles. During the night crossed the railroad above 96 (Ninety Six), and here Ned took us in charge. The boys on this place were good foragers, for while with them we lived on the fat of the land.

Meanwhile the status of the black refugees within the Federal lines at Port Royal was unclear. By February 1862, the army had alotted them land from the evacuated plantations which many freedmen eventually purchased. "Gideon's Band," a force of Northern missionaries, moved to Port Royal to distribute food and clothing and establish schools. In April the army authorities in Beaufort created the First South Carolina Regiment of Volunteers and 150 black men volunteered. Not until August, however, did the black regiment receive approval in Washington. By the end of the war 5,462 South

Carolina Negroes had been recruited directly into the Army, while others joined two black Massachusetts regiments.

The first troops to see action were in the Fifty-fourth Massachusetts Regiment, commanded by Colonel Robert Gould Shaw. In a frontal attack on Fort Wagner on Morris Island on July 18, 1863, they sustained heavy losses as they breeched the walls. Forced to retire through lack of support, they proved once and for all that in battle black troops were equal to any.

On February 18, 1865, as the Confederates evacuated Charleston, black troops landed in the city. The free black population and those slaves who remained rushed to greet them as they marched up Meeting Street and singing "John Brown's Body." A herald riding before them on a mule carried a banner inscribed "Liberty." An old woman, a slave only the night before, heard the shouts and ran out into the street. Unable to embrace the herald, she hugged the mule and shouted, "Thank God! Thank God!"

Gradually the news of emancipation filtered through the state. Gradually, the freedmen deserted their former owners. On a Laurens plantation her mistress asked Patience Johnson to stay and work for wages, but she declined: "No, Miss, I must go, if I stay here I'll never know I am free."

JEWISH CONFEDERATE--DR. SIMON BARUCH OF CAMDEN

Simon Baruch was born far away from South Carolina in the village of Schwerseuz, near Posen, in East Prussia, later a part of Germany, on July 29, 1840. The Baruchs, according to Simon's father, Bernhard, were Jews who had come from Spain or Portugal, though his mother was of Polish descent. The family genealogy was scratched on an old skull, passed down from generation to generation.

Simon was a bright lad, and he was sent off to school at the Royal Gymnasium in nearby Posen. As he approached fifteen, young Baruch faced the inescapable--every young man in Prussia was required by law to join the army and spend much of his life therafter in the reserves. For hundreds of years Prussia had been proud of its military tradition and crack army. But the sensitive, already bookish Simon Baruch had developed a hatred for war, and he did not intend to serve in the Prussian army. Already two brothers from his village, Herman and Mannes Baum, had immigrated to America and settled in Camden, South Carolina, where they owned a small store. Leaving Posen secretly, Baruch made his way to Camden and went to work for the Baums as a bookkeeper. At night by candlelight he studied English with the aid of an American history book.

Mannes's wife, a native of Charleston and the daughter of Rabbi Hartwig Cohen of the Beth Elohim synagogue, told her husband and his brother Herman that Simon deserved something better than being a bookkeeper. So they sent him to Charleston where he enrolled in the Medical College of South Carolina. From there he went on to the Medical College of Virginia.

When he graduated early in 1862, the Civil War had already begun. In Camden most of his friends and associates were enlisting. "South Carolina," he said later, "gave me all I have. I'll go with my state." On April 4, he joined the Third Battalion of the South Carolina Infantry and marched off to Virginia. His benefactor, "Uncle Mannes" presented him with a handsome grey uniform and sword. Before leaving Simon warned his seventeen-year-old brother Herman, who had just arrived from Europe, to keep out of the war. Nine months later when they met again Herman was a Confederate cavalryman. "I could no longer stand it," he explained to Simon; "I could not look into the faces of the ladies."

At twenty-two Simon Baruch was commissioned an assistant surgeon, though as he said later, until that time he had never so much as lanced a boil. As the battle of Second Manassas began, the inexperienced doctor reported to a field hospital. The surgeon in charge was about to perform an amputation. He saw Simon's inexperience and said with a sneer: "Perhaps you would like to operate, Doctor." Simon accepted the challenge, seized the scalpel, and earned the surgeon's praise for his work.

Another time his superior observed Simon washing his hands and dipping his instruments in boiling water before an operation. At this time neither doctor knew about the relationship of germs to disease, but the younger surgeon sensed some connection between dirt and death.

Simon Baruch was taken prisoner twice, at Antietam and at Gettysburg. During the first battle the surgeon took charge of a field hospital in a churchyard at Boonsboro. The operating table was a door balanced on two barrels. As the fighting became heavier, the operation was moved inside the church. By the time the operation was over, the church was surrounded by Union cavalry. Soon, a Union surgeon came in and offered his services. The two doctors worked on, side by side. Later, as a prisoner, Simon was taken to Baltimore before he was exchanged.

In July 1864, Baruch was promoted to full Surgeon and transferred to Thomasville, North Carolina, where hospital facilities were needed for Confederates opposing General William T. Sherman on his march through the South. As the war neared its end, Dr. Baruch became exhausted, and he contracted typhoid fever. Two weeks later when his fever subsided, he discovered that the war was over and that he had been paroled. On crutches he went back to Camden.

In later years he had one habit that his family could never understand. Whenever a band played "Dixie" Simon Baruch would jump to his feet and give a rebel yell. As soon as the music began, his wife would catch his coattails and plead, "Shush, Doctor, shush." It never did any good. Once in the Metropolitan Opera House in New York City, when the orchestra played the Southern anthem, the doctor leapt to his feet and let loose the rebel yell.

Back in Camden after the Civil War he found that Sherman's raiders had stolen his medical instruments, though they had left him his sweetheart, Belle Wolfe, whom he married in 1867. In 1870 their second son was born in Camden, Bernard Mannes Baruch, who grew up to become a wealthy financier and advisor to five Presidents.

Dr. Baruch was always a hero to his children. They liked to go up to the attic and open the old trunk where his Confederate uniform was stored. One day they decided to dig deeper into the trunk, and they discovered a long white robe on which was sewed the red cross of the Knights of the Ku Klux Klan. The Klan was a secret organization formed by Southern white men after the Civil War to intimidate blacks and free their society from the Reconstruction government.

There was no Jewish synagogue in Camden, so Mrs. Baruch read prayers to the family at home. On high holy days the Baruchs traveled all the way to Charleston to Beth Elohim for the services. Dr. Baruch was a charter member and president of the Camden Hebrew Benevolent Association. He led the association in establishing a Hebrew Sabbath School. "As parents and Jews," he told them, "it is your most solemn duty to educate your children not only mentally but morally also." The Law "expressed in the book of Leviticus and especially in the Ten Commandments form the basis of the moral laws of all civilized nations." He went on: "I beg of you to show the people of other sects you can, as Jews, be good, upright, moral men and useful citizens...Do not allow yourselves to entertain a prejudice against any sect, but remember the persecution of our people in former times and even at the present day; each man has a right to worship God according to his own belief and education."

By 1880 Dr. Baruch decided that his children should have the advantage of better opportunities than were available in Camden, and he moved his family to New York City. There he gradually gained prominence as a physician, becoming the first doctor to diagnose a case of a ruptured appendix, after which a successful operation was performed.

He died in 1921 at the age of eighty-one. There are a number of memorials to Dr. Baruch in New York--in Bellevue Hospital and in Saratoga at the Simon Baruch Research Institute. In Charleston at the Medical University of South Carolina the Simon Baruch Auditorium honors the Jewish immigrant boy who grew up to become a famous citizen of South Carolina.

TWO CHARLESTON IMMIGRANTS IN THE CONFEDERATE CABINET

During the Civil War citizens of both the German and Jewish communities in South Carolina came to the aid of the Confederacy. In Charleston, for example, from the Jewish community which numbered about 650, 180 men served in the Confederate Army and twenty-five were killed.

Three one-time residents of South Carolina served in the Confederate cabinet of President Jefferson Davis. George

Alfred Trenholm, Secretary of the Treasury, was of English descent. Judah P. Benjamin was Jewish, and Christopher Gustavus Memminger was German.

Judah Benjamin, who grew up to become a United States Senator for Louisiana, Attorney-General, Secretary of War, and Secretary of State of the Confederacy, was born in the West Indies on the island of St. Croix on August 6, 1811.

Unable to make a living in the West Indies Judah's father moved to Wilmington, North Carolina, in 1813, where he went to work in the store of his wife's uncle, Jacob Levy. They lived well until Uncle Jacob's business failed during the Panic of 1819 and by 1822 they moved to Charleston. That year the city directory listed "Philip Benjamin, dry goods store, 165 King Street."

Just as the Benjamin family moved to Charleston, the plot of Denmark Vesey to free the slaves was uncovered, and eleven-year-old Judah's first memories of his new home was the excitement and fear that gripped the entire city. On July 26, Judah watched from the third-story window of his father's house as twenty-two blacks were hanged for their part in the Vesey plot.

The Benjamin family attended synagogue services at Beth Elohim. Philip joined the group of reformers in 1824 who organized the Reformed Society of Israelites. They held services mostly in English, not Hebrew, and simplified the demands of the Law.

Judah's father eventually failed in business in Charleston, but Judah attracted the attention of Moses Lopez, president of the Hebrew Orphan Society, who sent him to a private academy where he received the best education in Charleston. He was a bright student and learned quickly, and in 1825 at the age of fourteen Judah was ready for college. With the aid of Lopez and others he enrolled in Yale College, a favorite Northern college for Southern students.

Leaving Yale in 1827 Judah Benjamin decided to seek his fortune in the West and settled in New Orleans. There he studied law and soon was recognized as an outstanding attorney. He entered state politics in 1842, and ten years later he was elected to the U. S. Senate. After the election of Lincoln in 1860 he advocated that Louisiana secede from the Union. A close friend of Jefferson Davis, the Confederate President appointed him first Attorney-General and the Secretary of War. Then in 1862 Davis appointed him Secretary of State.

At the end of the Civil War Judah Benjamin fled to England where he was accepted as an English attorney. Soon becoming preeminent, he practiced law until his death in 1884. Jefferson Davis lauded his close friend and associate as "a master of law and the most accomplished statesman I have ever known."

Some eight years older than Judah Banjamin was the German-born Christopher Gustavus Memminger, born in Nayhingen in Würtemberg on January 9, 1803. The boy's father, an army officer, was killed, and mother and son, along with her parents immigrated to Charleston. In 1808 his mother died, and young Memminger was placed in the Charleston Orphan Home, where he lived until he was eleven years old. In 1814 Thomas Bennett, later governor, adopted the lad and sent him to school in Charleston.

Graduating from South Carolina College in 1819, young Memminger returned to Charleston, studied law, and soon entered politics. In 1855 he became a commissioner of schools for Charleston, a position he held for more than thirty years. After visiting the graded schools of New England, Memminger convinced his fellow commissioners that graded schools were needed in Charleston. Likewise an advocate of women's education, he fostered the establishment of a school for girls in the port city.

When the Civil War came in 1861, Memminger was a delegate to the Southern Convention that established the Confederate States of America in Montgomery, Alabama. Appointed Secretary of the Treasury by Jefferson Davis, he struggled to manage the financial affairs of the Confederacy. He remained in that post until June 1864, when he resigned. Returning to Charleston after the war, his chief public service was to help rebuild the public school system. At the age of eighty-five he died in Charleston on March 7, 1888.

ACTIVITIES:

1. Have a group of students write a story of the actions of the Hebrew Benevolent Society organized in Charleston, South Carolina, and its efforts to help citizens when the city was under siege by Union troops during the Civil War.
2. Have students make a replica of Union/Confederate soldiers using papier-maché, soft wood or clay.
3. Class project: Make a mural depicting South Carolina's decision to leave the Union after the election of Lincoln in 1861. Use color chalk for vivid illustrations.
4. Plan a class trip to Fort Sumter or Fort Moultrie to observe the site of the first battle of the Civil War. Also try to visualize the Charleston Harbor 1865 battle of the C. S. S. Hunley and the U. S. S. Housatonic in which both vessels sank. (If possible, take a class trip to visit the Hunley Museum in Charleston.)
5. Have students construct a facsimile of a fort used during the Civil War. Examples could include Fort Sumter, and Fort Wagener, on Morris Island.
6. Have two students, male or female, imagine they were drafted to serve in the Civil War. What equipment would you take with you? Choose from a list that includes clothing, foods, etc.
7. Let students make their own wall of dignity. This could be done individually or as a class project. Wall could contain dates and bibliographical material or comments the students wish to include. Select one of the Civil War heroes listed

below. Bring a picture or sketch and explain to the class why this hero was chosen.

William T. Sherman
Robert Smalls
Christopher Memminger
Simon Baruch
Judah Benjamin
Captain David Switzer

8. Pretend you were a slave on a Southern plantation during the Civil War. One morning the master called all the slaves together and read the Emancipation Proclamation to you. Later that day, the freedmen meet to decide what to do next. With a group of your classmates, dramatize the meeting.

9. The class might invite a member of the Washington Light Infantry or Jewish War Veterans to comment on their ancestors who may have fought in the Civil War.

10. Plan an imaginary trip through the state of South Carolina tracing Sherman's march through the Carolinas and ending in Columbia.

11. Have a research team of several students find the tune to "John Brown's Body" and write their reasons as to why the free black population and slaves were singing it in 1865... after being freed.

12. A diorama showing a Civil War battlefield could be made from a shoe box or other small boxes by interested students.

13. There are many songs connected with the Civil War. Learn "The Battle Hymn of the Republic." Look for other songs related to the war that the class could be informed of.

14. Have one student make a biographical chart on Judah Benjamin and trace his life as a Senator, Attorney-General, Secretary of

War, and Secretary of the Confederacy. Focus on the Benjamin family's decision to move to South Carolina.

15. If you had been living as a rich planter in South Carolina in 1861, with which side of the war would you have sympathized? Draw a cartoon depicting your sentiments.

16. Have the entire class present a "Meet the Press" interview with a Black soldier focusing upon his war experiences, fight for equal treatment, feeling about freeing the slaves, and attitudes toward both the Confederate and Union governments.

17. Early in 1822, Robert Smalls, a native of Beaufort, with eight Negroes, seized the steamer, the Planter, and ran it safely past the forts and into the blockade fleet. Robert Smalls later became a colonel in the colored troops. Imagine you were the Captain running for freedom. Each class member will write a diary of the day's events.

18. Discuss President Lincoln's policies concerning Blacks and the Civil War. (This activity recommended only for able students.) A. Cite the President's position on emancipation: Have students give their reactions to Lincoln's statement,

> "If I could save the Union without freeing any slave, I would do it; If I could have saved it by freeing the slave, I would do it; And if I could do it by freeing some and leaving others alone, I would also do that."

B. Explain why Blacks were permitted to participate in the war.

C. Discuss the social and economic effect the Emancipation had on America: Why did Blacks leave the plantations to migrate north? Why did some Blacks continue to work on the plantations? What was the result of crops being left unattended? How much effect did the crop losses have on the total economy? What were the differences experienced by Blacks in adjusting to this new status?

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CHAPTER XII. RECONSTRUCTION IN SOUTH CAROLINA, 1865-1877

OBJECTIVES:

1. To show how Congress planned to rebuild the South after the Civil War.
2. To aid in the student's understanding of the role of Blacks and other minorities during Reconstruction.
3. To demonstrate that white supremacy became the dominant way of life in the South.
4. To analyze the contributions made by white ethnic groups to the economic recovery of the South.

CONCEPTS:

1. The task of rebuilding the South was fraught with immense problems.
2. Minorities made significant contributions to the rebuilding of Southern government. Many distinguished themselves as outstanding legislators and public servants.
3. In spite of Congressional action, the Executive Branch of the government failed to enforce enacted laws.
4. Blacks made tremendous progress during Reconstruction in the attainment of civil liberties, voting rights and political privileges.
5. The Jewish and German communities became very influential in the political, economic and social affairs of the state.

6. There was some corruption in South Carolina state government during Reconstruction but it was a time of corruption for the entire nation.

THE RECONSTRUCTION OF THE NATION, 1865-1877

The South lay devastated in April 1865, its political institutions, its economy and its social system destroyed. Politically-minded Americans turned to political reconstruction of the South. At first, Lincoln and Johnson tried conciliation. Under generous terms, amnesty was offered to most former Confederates, and Southern whites gained control of state political institutions. But Northern opinion was affronted by the Black Codes adopted by Southern legislatures and outbreaks of racial violence. When the election of 1866 showed that the majority favored sterner measures, the radical leadership in Congress assumed control of Reconstruction.

Congress abolished the existing state governments and divided the South into five military districts. New constitutional conventions met under military supervision and drafted new constitutions. Under the Fourteenth Amendment the Federal government assumed protection of black citizens, and by the Fifteenth Amendment opened the way for black suffrage. To silence the Supreme Court, Congress curbed its power by legislation, and it began an unsuccessful attempt to remove President Johnson from office.

Southern state governments under Congressional Reconstruction achieved some important goals. They enacted broader suffrage, poor relief, popular education, and modernization of government services. But in common with city and state governments in the North, some of the Radical governments were extravagant and corrupt.

Ultimately, the Reconstruction governments could not last. Violence broke out against the blacks and their allies. More and more Southern whites won at the polls. Finally, the Federal government grew weary of support, and in 1877 President Hayes withdrew the last federal troops, and white domination of the South returned.

Socially the Negro was segregated, and economically he was enslaved by the crop lien system. Finally, the Supreme Court acquiesced in the new age of segregation. In Plessy v. Ferguson the court held that "separate but equal" accomodations did not violate the civil rights of blacks. Temporarily, at least, the black man's demand for equality in American life had been denied.

RECONSTRUCTION IN SOUTH CAROLINA

Long before the Civil War was over, United States forces occupied the coastal region of South Carolina between Charleston and Savannah. Beginning in 1862, the Port Royal experiment began a "rehearsal for Reconstruction." Plantations were confiscated for non-payment of Federal taxes, and some were sold or rented by the government to newly-freed blacks. Northern missionaries arrived to open schools for the freedmen, as well.

Once the fighting ended in April 1865, South Carolina lay desolate. Charleston and Columbia were in ruins, and the plantation system was a wreck. Some 400,000 slaves were freed, many migrating to the Union lines or into the cities. Congress established the Freedman's Bureau to look after their welfare.

Meanwhile, President Johnson extended pardons to all former Confederates who would take an oath of allegiance. On June 30, 1865, he appointed Benjamin F. Perry of Greenville provisional Governor, and a constitutional convention met and established a government which disfranched most blacks because of a property qualification for voters. The legislature soon enacted a Black Code to regulate the behavior of black citizens. Subsequently the legislature rejected the Fourteenth Amendment to the Constitution proposed by Congress. James L. Orr of Anderson became the new governor.

In reaction Congress passed a series of Reconstruction Acts abolishing the state government and establishing military rule in South Carolina. To head the District of the Carolinas President Johnson appointed first General Daniel E. Sickles and later E. R. S. Canby. Under military control delegates were elected for a new state constitutional convention. With freedmen voting, the convention consisted of 48 white and 76 black delegates. All except four were Republicans, including a large number of carpetbaggers and scalawags. The resulting Constitution of 1868, patterned on the Ohio constitution, provided a reformed, efficient government. Unfortunately, the new government, under the leadership of Governor Robert K. Scott, was fraught with corruption. There were fraudulent bond issues, printing scandals, and easy pardons. However, there were a large group of able officeholders, many of them black, like F. L. Cardozo, H. E. Hayne, Robert B. Elliott, and others.

Though Governor Daniel H. Chamberlain, elected in 1874, instituted a series of reforms, white conservatives capitalized on the scandals of the Reconstruction era and captured the State House in an election characterized by fraud and intimidation on both sides. Both sides claimed victory for awhile, and two state governments sat in Columbia until President Hayes withdrew the remaining Federal troops in Columbia in April 1877.

BLACK RECONSTRUCTION LEADERSHIP

Barely three years after the Civil War ended, many former slaves, along with blacks who had been free in the South and blacks from the North, assumed highly responsible positions in the government of South Carolina. The hostile critic, James Shepherd Pike, described the legislature in March 1873:

> About three-quarters of the crowd belonged to the African race. They were of every hue, from the light octoroon to the deep black...Every Negro type and physiognomy was here to be seen, from the genteel serving-man to the rough-hewn customer from the rice or cotton field. Their dress was as varied as their countenances ...The Speaker is black, the Clerk is black, the door-keepers are black, the chairman of the Ways and Means is black, and the chaplain is coal-black...Seven years ago these men were raising corn and cotton under the whip of the overseer. Today they are raising points of order and questions of privilege.

Black leaders from outside the state were often men of good education, many of them clergymen or teachers. Among the former slaves there were men of common sense and administrative ability. In common with liberal reformers of the period, many of the Reconstruction leaders were extremely good and capable men. In common with many others during "the Gilded Age," some of them were corrupt. Here are some of the black leaders of the state during Congressional Reconstruction:

Jonathan Jasper Wright

Jonathan Jasper Wright, who became an associate justice of the South Carolina Supreme Court during Reconstruction, was a native of Pennsylvania, born February 11, 1840. After attending Lancasterian University and studying law, he was the first black admitted tc the bar in Pennsylvania. He came to South Carolina in 1865 as a school teacher for the American Missionary Society. He returned to his native state after a year, but shortly he came back to South Carolina as a legal advisor for freedmen. He was a member of the convention that wrote the state constitution of 1868, and was elected state senator from Beaufort. In 1870 the legislature elected him to the state Supreme Court where he served until the Democrats returned to power in 1877. He was perhaps the first black to serve in so high a judicial position.

A striking figure, Wright was nearly six feet tall, and was an outstanding public speaker, though he had a lisp. He was a moderate in politics, though he was always concerned about the advancement of blacks. After resigning from the bench, he sank into obscurity, and died after a long bout with tuberculosis in Charleston on February 18, 1885.

Robert Brown Elliott

Born in Boston, Massachusetts, on August 11, 1842, Robert Brown Elliott was educated first in England where he attended High Holborn Academy in London and Eton College, from which he was graduated in 1859 at the age of seventeen. He returned to the United States and studied law for two years at the Massachusetts School of Law. In 1863 he enlisted in a black regiment and served in South Carolina until 1865, when he went back to Boston to complete his schooling. In 1866 he returned to South Carolina and edited a newspaper in Charleston, The Leader. A delegate to the state constitutional convention of 1868, he served in the legislature from 1868 to 1870 as a representative of Edgefield. Meanwhile he was admitted to the practice of law in South Carolina. He served as a member of Congress from 1871 until he resigned in 1874. Perhaps his outstanding service in Congress was an eloquent speech on behalf of the Civil Rights Bill in reply to Alexander H. Stephens, former vice president of the Confederacy. Back in South Carolina, he was again in the House of Representatives from 1874 to 1876, serving as Speaker of the House. Of commanding presence, Elliott was an extremely able lawyer and legislator, but he became involved in the corruption rampant in the legislature by taking bribes. He nevertheless was acclaimed by a white conservative editor as being "the ablest" black leader in the state.

After being defeated for state Attorney-General in 1876, he became a special agent of the Treasury department in New Orleans where he lived until his death on August 9, 1884.

Beverly Nash

William Beverly Nash was born into slavery in Virginia in 1822, but before the Civil War had become a slave belonging to U. S. Senator William C. Preston of Columbia. He later became a hotel porter and eventually became the owner of a brickyard there. During Reconstruction he became a magistrate in Richland County and served in the Constitutional Convention of 1868. He was then elected senator from Richland County, serving from 1868 to 1877 when he resigned. Described by a contemporary as "well born, keen minded and well trained," he served the state in a number of important ways. He was a director of the state penitentiary, the state orphan home, and school book commissioner. He was a delegate to the Republican National Convention in 1872, and a presidential elector in 1872 and 1876. He died in Columbia on January 19, 1888.

Robert Smalls

The future Civil War hero and Congressman was born into slavery on April 5, 1839, the only child of Lydia, a house-servant of Henry McKee of Beaufort. Young Robert became the favorite of his new master, John McKee who inherited him in 1848. Afraid that her son would not understand the horrors of slavery, Lydia forced her son to watch slaves being whipped in the Beaufort jail and to attend slave auctions at the Arsenal. In 1851 at the age of seventeen Smalls was hired out to work in Charleston. Eventually he was allowed to purchase his own freedom and that of his wife, whom he married in 1856.

At the outbreak of the Civil War Smalls was impressed by the Confederate authorities to pilot The Planter, a transport steamer assigned to Charleston harbor and the coastal waterways. In the cold hours before dawn on May 13, 1862, Smalls and the black members of the crew seized the ship and sailed it into the Union lines. On December 1, 1863, when the commander of The Planter deserted under attack, Smalls took charge and maneuvered the ship to safety. Subsequently he was promoted to the rank of captain and given command of the steamer.

During Reconstruction Smalls became political chief of his native district and earned the title, "King of Beaufort." A Republican, he nevertheless won the kindness of whites by his moderate political views and his charity toward the family of his former owner. He was elected to the state House of Representatives and the state Senate, and from 1875 and 1887, with the exception of two years, Smalls represented South Carolina in Congress.

When the Democrats gained political control of the state in 1876, Smalls was convicted of accepting a bribe while in the state Senate. He was pardoned by the governor, and a member of the investigating committee agreed with the editor of the Charleston News and Courier that Smalls "could not be convicted before a jury of impartial white men anywhere on the same evidence today (1895)."

In the last years of his life, from 1889 to 1913, whenever the Republican Party was in power, Smalls served as Collector of the Port of Beaufort. His last noteworthy public service was in the state Constitutional Convention of 1895. He made a valiant, but ill-fated effort to stop the disfranchisement of black citizens. "I was born and raised in South Carolina and today I live on the very spot on which I was born," he told the convention. "My race needs no special defense for the past history of them in this country proves them to be the equal of any people anywhere. All they need is an equal chance in the battle of life."

TWO SOUTH CAROLINA JEWS IN THE RECONSTRUCTION

The stormy events of Reconstruction in South Carolina, from 1865 to 1876, forced most citizens to take sides with the radical Republicans or the conservative Democrats. Among them were two men of Jewish heritage who distinguished themselves on opposite sides of the political spectrum--Franklin J. Moses, Sr. and Edwin W. Moise.

Moses was born in Charleston in 1804, the son of a distinguished banker and political leader. Graduating from South Carolina College at the age of 17, he studied law with James L. Petigru, the famous South Carolina Unionist. Attracting the attention of Judge James S. Richardson, the young Moses was urged to settle in Sumter, where he built a vast law practice.

In 1842 he was elected to the General Assembly and served in the state Senate until 1866. At the outbreak of the Civil War Moses enlisted at the age of 57. Too old for active campaigning, he served only a short time. After the was he was elected a member of the Constitutional Convention of 1865 and became a circuit judge the following year.

Then in 1868, when Congressional Reconstruction began, Moses joined the Republican forces. At the age of 64 he became chief justice of the state Supreme Court, the first Jew to serve in such a high judicial capacity. His ability was recognized by all the citizens of the state, and in a period in which there was much corruption in government, Chief Justice Moses served with distinction until his death in March 1877.

After becoming an adult, Moses never actively practiced his religion. He married Jane McLelland, a Protestant, and their son, Franklin J. Moses, Jr. was raised in the church. Unfortunately for his father's reputation, the son became Governor of South Carolina from 1872 to 1874 and was thoroughly dishonest. The name Franklin J. Moses became anathema to many people in South Carolina, and the father never received the credit due his name.

Another South Carolinian of the Jewish faith and resident of Sumter was Edwin W. Moise, who was an ardent Democrat during

Reconstruction. Born in 1832 in Charleston young Moise attended school until he was fourteen and then went to work first as a grocery clerk and later in the Registry office where he could study law in his off hours.

In 1860 he opposed secession, but enlisted in the Confederate army when the war came. Rising to the rank of major, he fought in many important battles and was wounded at Gettysburg. After the war he settled in Sumter. In the difficult days of Reconstruction he farmed and built houses in addition to his law practice. Highly successful in business, he served as a warden of the city of Sumter for several terms. Because of his ability at public speaking he traveled widely throughout the state delivering orations at public gatherings.

Meanwhile, white Democratic leaders were planning to seize control of the state government from radical Republican leaders in the election of 1876. Edwin Moise was selected to run with Wade Hampton for the post of Adjutant and Inspector-General. Riding with the Red Shirts, Moise was an impressive figure. "Short of stature," his son described him, "his posture erect, his rapid stride indicating unbounded energy, his voice vibrant with human sympathy, his heavy figure was a symbol of physical and moral power." When the votes were counted, Moise actually received more votes than Governor Hampton. He was re-elected two years later and served until 1860.

Retiring from office, he resumed his law practice, which he maintained until 1891. He ran for Congress in 1892, but he was opposed by the forces of Ben Tillman and was defeated. Nevertheless he was in demand as a public figure. He served as judge of agricultural products at the Chicago World's Fair in 1893 and was Commissioner of the Charleston Exposition in 1901. He died in 1902 at the age of 70.

ACTIVITIES:

1. Students can contact persons of German descent or organizations such as the German Friendly Society or the various Lutheran congregations to investigate the roles of Germans after the Civil War in aiding widows and orphans, especially those of the German Fusiliers.

2. Have students write an editorial on Black, Jewish and German leaders after the Civil War. Biographical sketches could include the following:

Robert B. Elliott
Edwin Moise
John A. Wagener
Beverly Nash
Daniel Chamberlain
Franklin Moses
Francis Cardozo

(See Faust, German Element in the United States; Tindall, South Carolina Negroes; Simonhoff, Saga of the American Jew.)

3. Have students paint murals or draw sketches on how minority participants carried out their roles during Reconstruction. An example could include one or all of the persons listed in student activities.

4. Have a class committee prepare a bulletin board entitled "Famous Americans During Reconstruction." Murals previously painted by class members could be displayed. Students may discuss the roles of the various persons, and why or why not

they should be considered as South Carolina heroes.

5. Have students participate in an art contest to determine the most striking view of how South Carolina lay desolate and in ruins after the Civil War.

6. Divide the class into two groups: advantages and disadvantages. Have one group list as many of the "Black Codes" as they can that were enacted by the South Carolina legislature. The other group may also construct a chart listing the accomplishments of the Freedman's Bureau vs. the state's current welfare program.

7. The class could sketch a cartoon showing the South's view of a carpetbagger and a scalawag. (See Graft, The Free and the Brave; Weisberger, The Impact of Our Past.)

8. Have two students make up a play about some of the following:
   (A) Robert Smalls' successful attempt in delivering the Planter to the Union.
   (B) Edwin Moise riding with the Red Shirts in 1875.
   (C) The Freedman's Bureau as the nation's and South Carolina's first welfare agency.

9. Divide the class into groups: Assign each group to write a letter from the South expressing one of these views: a freedman in South Carolina; an ex-Confederate; a Northern officer on duty in the South; a Klansman.

10. Have students listen to freedmen's work songs of the Reconstruction. Examples are "John Henry" and "A Prison Work Song." (See Courtlander, Negro Folk Music; Dennis, The Black People of America.)

11. Have students construct a model of a freedman's cabin using small sticks of wood or matchsticks to build a facsimile of a farm. These were of the simplest and cheapest construction.

12. Sketch cartoons showing "Jim Crow" activities in South Carolina. Illustrate the laws that prohibited the races from using the same facilities such as water fountains; restrooms; textbooks in schools; entrances in factories; and the same Bible for swearing in at court trials.

13. Have the class construct a chart demonstrating Klan methods and Black resistence to them. (See Trelease, White Terror: The Ku Klux Klan and Southern Reconstruction; Chalmers, Hooded Americanism: First Century of the Ku Klux Klan, 1865-1965.)

14. The class might be able to obtain facsimiles of old newspaper articles on Reconstruction for display in the classroom.

15. Role play: The eloquent speech given by Congressman Robert Brown Elliott in the United States House on behalf of the Civil Rights bill with Alexander H. Stephens, former vice president of the Confederacy in 1874.

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CHAPTER XIII. READJUSTMENT AND REFORM IN SOUTH CAROLINA, 1865-1917

OBJECTIVES:

1. To show how Jim Crow's laws kept Blacks and whites separate throughout the South.
2. To develop an understanding of how separate, but equal became legal.
3. To study the affects and causes of immigration to the state.
4. To study the migration of Greeks to South Carolina and their contributions to the cultural life of the state as well as to its economic growth.

CONCEPTS:

1. Segregation and discrimination in the south maintained white supremacy as the way of life.
2. Terror groups such as the Ku Klux Klan silenced those who opposed Jim Crow in the South.
3. In South Carolina the law was structured to deprive minorities of their legal rights.
4. The Greeks migrated to South Carolina during the early 1900's and made valuable contributions to the culture and economic growth of the state.
5. Several Jewish immigrants became famous professional people during this time.

The Triumph of Industry and the Rise of Reform, 1865-1917

The industrial revolution came to the United States in the 1840's and 1850's, and industry received unprecedented government support during the Civil War and after it. By the 1880's the new industrial growth dominated American life and government. The railroads, steel, and oil pioneered big business methods and monopolistic control of raw material, manufacturing processes, and markets.

Politically, Congress dominated the federal government after the impeachment of Andrew Johnson, and the country was almost equally divided between the Republican and Democratic parties. The system made for stability rather than change, and it satisfied most people until the disruptions of the 1890's.

In the last decade of the nineteenth century discontent with American capitalism broke through the calm of political life. Many businessmen and farmers began to protest the monopoly of big business. Demand for regulation led to the Interstate Commerce Act (1887) and the Sherman Anti-Trust Act (1890). Industrial workers began to organize trade unions to protest the treatment of laborers, and the farmers, suspicious of Wall Street control, formed alliances and finally the Populist Party in 1892. Political rebellion failed, however, and in the election of 1896, the Republican William McKinley defeated William Jennings Bryan, the Democratic and Populist candidate.

Meanwhile, a sizeable number of middle class Progressives, motivated by personal ambition as well as moral indignation, began to speak out against inequalities in American society. The high cost of living, the plight of the urban poor, and the increasing domination of American society by industrial and financial power, spurred the Progressives onto action. Exposing corruption and monopoly in big business and urban areas, they advocated regulation of industry, labor legislation, conservation of natural resources, and reform to make government more responsive to the people. Conscious of progressive reform, Theodore Roosevelt and later Woodrow Wilson became champions of a new government attitude toward life in America.

Readjustment and Reform in South Carolina

The era between the end of Reconstruction and World War I is usually subdivided into three periods:

1. The Conservative Regime, 1877-1890

The conservative Democrats rode into power in South Carolina in 1876 under the leadership of Governor Wade Hampton. His lieutenants were representative of the pre-war regime in the state and had served with distinction in the Confederate army. In government policy they returned South Carolina to the antebellum ideal of few services and few taxes, and undertook to reduce the state debt which had reached over $25 million in 1873.

Seeking to recreate a place of importance for the South in the nation, the Bourbons, as they were sometimes called, espoused the New South doctrine of progress through economic growth. This period marked the beginning of the industrial revolution in the state, dominated by the growth of cotton textile mills and a corresponding burst of railroad construction. Basically South Carolina remained an agricultural state and suffered with the nationwide depressed farm economy. Dispossessed white farmers and former slaves were forced into the sharecropper system, little better than economic servitude.

2. The Tillman Era, 1890-1917

By the mid-1880's South Carolina farmers, like their counterparts across the nation, were angry at their plight. Then in 1885, there arose to lead them Benjamin Ryan Tillman of Edgefield. In a stirring address in Bennettsville he denounced the legislature for its failure to help the farmers. Organizing the Farmers' Association, Tillman gained the political spotlight and in 1890, he and his reform slate swept into the State House.

Under Tillman the legislature established Winthrop College, furthered the building of Clemson, and reduced the size of the University of South Carolina. In a vindictive gesture he engineered the ouster of United States Senator Wade Hampton from office. The legislature reduced taxes on small farmers and increased corporation taxes and shifted the balance of power from the low country to the upcountry. Later he secured the primary method for nominating Democratic candidates and controlled the sale of liquor through the state dispensary system. Enforcement of the Dispensary Act was so controversial that it led to the "Darlington War" and mob action in Columbia.

In 1894, Tillman was elected to the Senate, and the people approved the calling of a constitutional convention. The subsequent Constitution of 1895, excluded most black citizens from voting and gave customary segregation of the races the force of law. The outbreak of the Spanish-American War in 1898 dulled the reform movement in South Carolina, and Tillman's associates in control of the state government began to exploit the state for their own power. Cole L. Blease, who became governor in 1910 after two unsuccessful attempts, urged less money for state colleges and an end to compulsory education. As governor he vetoed factory inspection laws, opposed a minimum-hour law for workers, and urged a reduction in spending for the education of blacks. He fanned the fires of racism and encouraged lynching.

Despite the influence of "Coley" Blease, the Progressive spirit was felt in South Carolina. Governor D.C. Heyward (1903-1907) advocated improvements in education, the elimination of child labor, and the encouragement of white immigration, as well as local government reform and strict law enforcement. Under the leadership of Governor Martin F. Ansel, a prohibitionist, the legislature repealed the Dispensary Act and enacted local option for counties. Progressive Governor Richard I. Manning (1915-1919) saw the enactment of prohibition in the state, the reorganization of the State Hospital, and the establishment of a Welfare Board of Charities and Corrections and a Tax Commission. Legislation improved the plight of the mill workers and provided for local laws for compulsory school attendance. In Washington, South Carolina Congressman, A. Frank Lever co-authored the Smith-Lever Act in 1914, which provided counties in the United States with farm and home demonstration agents and agriculture specialists.

The Development of Racial Segregation in South Carolina

Racial segregation had long been accepted in the North and West before the Civil War as the accepted way of regulating the relationship between blacks and whites. In the few cities in the South, Charleston, for example, segregated living became the pattern. But generally in the South, slavery required that whites live closely with blacks if the system were to work. Slaves, and free blacks as well, had to be watched and their lives carefully regulated.

Once slavery came to an end in 1865, the two races began to withdraw from each other. For whites, segregation was a way of denying Negroes equality; it was a substitute for slavery. Negroes, at first, withdrew as a reaction to slavery. All across the state blacks formed separate churches, for example, as a way of asserting their independence of white domination. Later they maintained social separation because of the whites' attitude of superiority.

The white state government under Presidential Reconstruction (1865-1866) erected a legal color line in state institutions, transportation, and in public accomodations. While blacks maintained social segregation, they insisted on public equality during Congressional Reconstruction (1867-1876). Included in the state Constitution of 1868 was the provision: "Distinction on account of race or color, in any case, whatever, shall be prohibited, and all classes of citizens shall enjoy equally all common, public, legal and political privileges." In actual practice, however, there was little integration at any level. Many whites withdrew from participation in any public affairs whatever or ceased to go to those places frequented by blacks. And blacks, who sought to live peaceably and with as little embarrassment as possible, avoided those places where confrontation might result in unpleasantness. "They seldom intrude themselves into places frequented by the whites," a New York Times reporter indicated on July 4, 1874, "and considering that in South Carolina they have a voting majority of some thirty thousand and control the entire State government, it is somewhat remarkable that they conduct themselves with so much propriety."

Joel Williamson, a recent historian of the Negro in South Carolina during Reconstruction, concluded that "by 1868, the physical color line had, for the most part, already crystallized. During the Republican regime, it was breached only in minor ways...The real color line lived in the minds of individuals of each race, and it had achieved full growth even before freedom for the Negro was born. Physical separation merely symbolized and reinforced mental separation." Long before Reconstruction was over, South Carolina was divided into communities--one black and one white.

During the Conservative, or Bourbon era, from 1877 to 1890, the legal and customary relationship between whites and blacks remained unchanged. In his campaign for governor in 1876 Wade Hampton had pledged no change in the legal status of Negroes. "Not one single right enjoyed by the colored people today," he said, "shall be taken from them. They shall be equals, under the law, of any man in South Carolina." The Democratic Party followed Hampton's lead. Many blacks responded by supporting the Conservative regime. To be sure, Hampton faced serious challengers in his own party. Martin W. Gary of Edgefield denounced "Hampton Democracy" and predicted that "we will next hear of dining or dancing with the colored brothers and sisters." Hampton persisted, and during his governorship, appointed at least eighty-six blacks to office. Where blacks and whites chose to mix in public, there was no hindrance. The white-dominated legislature did pass a stricter voting law in 1882, however, and the Republican vote dropped from 91,870 in 1876 to 13, 740 in 1888.

In 1890 a revolution occurred in state politics with the election of Ben Tillman to the governor's chair. His campaign was not racist, but in his inaugural address, Governor Tillman warned: "The whites have absolute control of the State Government, and we intend at any and all hazards to retain it. The intelligent exercise of the right of suffrage...is as yet beyond the capacity of the vast majority of colored men."

Under Tillman's leadership the Constitutional Convention of 1895 wrote new voting laws into the state charter which included residence, literacy, and comprehension provisions. These new laws prevented most Negroes from registering, and a poll tax hampered the voting of those who did. In 1896 the Democratic party adopted the "white primary" method of nomination, allowing only those blacks to vote who supported Hampton in 1876. Thus, the Constitution of 1895 became the legal expression of white supremacy.

Beginning in 1898, the legislature passed a series of Jim Crow laws. The 1898 law required railroads to operate racially-segregated coaches on passenger trains. In 1904, segregation was enacted for steam ferries, the next year on electric trolleys. A 1906 law required segregation in restaurants at railroad stations and on steam boats. The Factory Law of 1915 separated workers in textile mills. By World War I the state government had forbidden public contact between the races and defined the black as a second-class citizen.

Race Riot in South Carolina - Phoenix, 1989

Violence and force have characterized the history of black Americans for much of the three hundred years since 1619. In the North before the Civil War there were race riots, and in the South the existence of slavery depended on force. In the years after slavery, Southern blacks were subjected to beatings and murder by Klansmen and night-riding lynch mobs. In the last sixteen years of the nineteenth century there were more than 2,500 lynchings in the nation, the majority in the states of the deep South. In South Carolina between 1889 and 1900, there were between fifty-seven and sixty-seven lynchings.

Besides lynching, the race riot was often employed by whites as a method of control. Riots had occurred in South Carolina since the hotly contested election of 1876. After the turn of the century an epidemic of race riots swept the country which did not abate until World War I. One of the bloodiest race riots in South Carolina history occurred in the community of Phoenix in Greenwood County in November,

1898. In four days at least nine people died as a result.

Phoenix is a small community in lower Greenwood County, which had been formed by the state legislature in 1897. Phoenix, originally part of Edgefirld, was in the new Greenwood County. In the election of 1898 Robert R. Tolbert, a prominent member of the Republican Party and known throughout the area for his advanced views on race, was a candidate for Congress.

Election day, November 8, 1898, was cold and wet in Phoenix. The voting place was Watson's store. That morning the candidate's brother, Thomas P. Tolbert, accompanied by several blacks carrying shotguns, set up a box on the porch of Watson's Store where blacks who were refused the right to vote could deposit an affidavit. By nine o'clock Tolbert had collected eighteen affidavits from blacks who were qualified, but denied a ballot in the polling place.

News of Tom Tolbert's and the black's presence at Watson's Store spread quickly through the community. About nine o'clock a group of about twenty white men appeared at the store and J. Giles Etheridge, a prominent farmer and manager of a nearby precinct, demanded that Tolbert stop taking affidavits. Tolbert refused, and the two men exchanged blows. During the fight Etheridge was shot in the forehead by someone in the crowd and died immediately. Shooting started, and a number of persons were wounded. Tom Tolbert was seriously wounded.

As the news of Etheridge's murder spread, a crowd of white men rode into Phoenix from Greenwood and the surrounding counties. While they were plotting further violence, State Senator J.M. Gaines, chairman of the Greenwood County Democratic Party, appeared and convinced them to dispense. On their way home three men were ambushed, reportedly by blacks. Word of a supposed black uprising quickly spread among whites.

The next day, November 9, a mob of at least a hundred and perhaps as many as three hundred gathered at Watson's Store. By four o'clock in the afternoon they had captured eleven blacks who were supposedly at the polling place the day before. The prisoners were assembled at nearby Rehobeth Methodist Church and "tried" for murder by the mob. Five were acquitted; one was set free on the pleas of a white man. The five others were marched to an oak tree near the church and shot. One did not die, but the bodies of the four who did were left lying under the tree.

That night forty to fifty white men spent the night at Watson's Store, and on Thursday they resumed the search for blacks who had been present at the polling place on Tuesday. One man was apprehended and killed at the oak tree near the church. Two others were murdered later. Meanwhile, Tom Tolbert was moved to Abbeville and his father and brother left the state.

The county coroner visited the site of the murders at Rehobeth Church on Thursday afternoon, and a jury declared that the deceased had died "at the hands of unknown parties." The county sheriff never appeared.

On Saturday, November 12, the white men of the Phoenix community gathered to adopt a series of resolutions. They blamed Thomas Tolbert for inciting the riot and accused an unnamed black man for the murder of Etheridge. The Tolbert family was condemned for stirring up the Blacks.

No one was ever arrested for the murders, and blacks in the area were terrified by the riot. One young black, Benjamin Mays, who later became the distinguished dean of Howard University School of Religion and president of Morehouse, resolved "that I could never do what I hoped to do or be what I aspired to be if I remained in the state of my birth. I had to seek a new world." Indeed, within a month, several hundred blacks left Greenwood County to work in Mississippi.

Immigration to South Carolina

The hundred years from 1830 to 1930 has been called the great century of immigration to the United States from Europe. Well over thirty-five million people crossed the Atlantic in search of opportunity and freedom. The long-range cause of the immigration was the search for a more efficient way of feeding the soaring European population. Landlords sought to form their great estates more efficiently and drive off the excess peasants who had farmed the land for generations. Famines and epidemics were sometimes only the immediate causes which forced the unwanted peasants to sell their few belongings and buy a steamship ticket or accept the enticing offer of an immigration organizer from America.

Through the 1870's most immigrants came from northwestern Europe, from the British Isles, Germany, and Scandinavia. But in the 1880's southern and eastern Europeans came in great numbers, and by the 1890's these new areas furnished most of the immigrants. From southern Europe came almost five million Italians, and from the east came some eight million Poles and Jews, Hungarians, Slovaks, Ukrainians, and Ruthenians. Three million more came from the Balkans and Asia Minor--Croatians, Albanians, Syrians, Armenians, and Greeks.

Immigration accounted for only a small number of the total population of South Carolina in the late nineteenth and twentieth centuries, and immigrants have usually settled in the urban areas, though some foreign-born citizens have settled in every county in the state. In 1950, for example, over two-thirds of the foreign born lived in the cities of Charleston, Columbia, Greenville, and Spartanburg. The following chart traces the origin of foreign-born citizens from the nine countries where most were born:

Country of Birth	1880	1900	1920	1940	1960	1970
Great Britain	1,043	721	691	634	6,178	7,779
Germany	2,846	2,075	1,079	570	6,471	9,193
Greece	23	62	578	713	1,939	2,188
Canada	100	204	269	339	3,654	4,805
U.S.S.R.	29	316	1,187	536	1,920	1,661
Poland	128	103	351	405	2,038	1,701
Italy	84	180	344	175	2,274	2,653
Ireland	2,626	1,131	442	132	1,641	1,336
France	131	84	78	87	960	1,069
TOTAL ALL COUNTRIES	7,686	5,528	6,401	4,915	37,569	49,800

State Efforts to Encourage Immigration

In the wake of emancipation many white South Carolinians believed that the answer to the agricultural labor problem lay in the encouragement of European immigrant farm labor to settle in the state. At three separate times, during the late nineteenth and early twentieth centuries--in 1866, 1881, and again in 1904--South Carolina launched efforts to encourage immigration from Europe.

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In 1866, as large antebellum plantations were being broken up, the legislature created a state immigration office, and Governor James L. Orr appointed General John Andreas Wagener as Commissioner of Immigration. Wagener, a native of Hanover in Germany, was a leader in the German community in Charleston. Before the Civil War he had founded a German newspaper, led in the establishment of St. Matthew's German Lutheran Church, and organized a German colony at Walhalla.

By the spring of 1867, Wagener had published a pamphlet, South Carolina: A Home For the Industrious Immigrant, in English, German, and the Scandinavian languages. Agents were dispatched to Europe, and 332,660 acres of land was listed for sale. Immigration societies were organized in Columbia, Newberry, Edgefield, and Winnsboro. Attractive offers of land were made to those who came to South Carolina.

On November 28, 1867, the German ship Gauss arrived in Charleston with 152 immigrants aboard, and in June, 1868, General Wagener reported that he had induced 400 Europeans to settle in South Carolina. By 1874, an immigration bureau in Charleston reported that it had enticed 800 immigrants into the state.

But the results were less than startling. In 1880 the census indicated that only 7,686 of the state's white population were foreign born, less than one percent, and only six percent of the immigrants were engaged in farming. The arrivals on the Gauss left the state quickly, indicating that South Carolina was "extremely unhealthy and inhabited by Negroes and half-civilized whites." The Radical Republican government did not favor the idea of immigration, and Wagener's office was abolished in 1868.

Not until Reconstruction ended did the state government make an effort to bolster immigration once again. In 1881, during the administration of Bourbon Governor Johnson Hagood, a Bureau of Immigration was established in charge of Dr. E.M. Boykin. Immediately, he made arrangements for transportation for immigrants from New York, opened a reception center in Columbia, and distributed literature on the attractiveness of the state. In operation for two years, the bureau settled 860 immigrants in South Carolina before it was abolished by the General Assembly.

The final effort to secure immigrant labor came in 1904, this time upon the urging of the cotton textile industry. Governor D.C. Heyward created a Department of Agriculture, Commerce, and Immigration. Commissioner E.J. Watson set to work and during the first year 156 immigrants arrived, mostly Scots. After only modest success Watson enlisted the North German Lloyd Steamship Company to make a direct voyage to Charleston, for which he enlisted passengers abroad. On November 4, 1906, the steamship *Wittekind* arrived in Charleston with 476 passengers, many of whom settled in South Carolina.

Despite all these efforts, however, the number of immigrants coming into the state remained a trickle. The great floodtime of immigration moved into the northeastern states and westward and left the South generally untouched.

John A. Wagener - German-American Promoter

Born in Germany on July 21, 1816, John Andreas Wagener was destined to become the leading German-American of his generation in South Carolina. He migrated to New York as a teenager, and in 1833 at the age of seventeen, he settled in Charleston.

At first he worked in a mercantile business, but he abandoned that career for real estate and the promotion of the German-American community. As a notary public, he became acquainted with the citizens of German descent in Charleston, and by 1844, he established a German language newspaper, The Zeitung. Shortly before he had organized a German-speaking Lutheran church, conducting the services himself until the salary of a pastor could be paid. Later he served as organist for the congregation.

An early champion of immigration to South Carolina, he worked to overcome the fear of many that European immigrant labor would undermine the institution of slavery. In 1849, he led in the establishment of a German colony at Walhalla.

Active in military affairs, Wagener became lieutenant of the German Fusiliers in 1843, and five years later was elected captain of the German Artillery. Elected major in 1860, he participated in the bombardment of Fort Sumter in 1861. That same year he became lieutenant-colonel of the First Regiment of the Artillery.

After the Civil War he became chairman of a committee of the legislature to enduce immigration into the state. In 1866, he became Commissioner of Immigration. During Radical Reconstruction, he was elected mayor of Charleston on the Democratic ticket. In 1876 he was a staunch supporter of Wade Hampton, was a delegate to the National Democratic Convention, and was elected a presidential elector. Becoming ill that same year he died on August 27, in Walhalla, where he had gone to recuperate.

The Growth of the Greek Community in South Carolina

The modern Greek community in South Carolina did not develop until the 1870's. But long before, in 1781, the first Greek, Mrs. Andrew Turnbull, had come to Charleston with her husband. A Scottish physician, Dr. Turnbull had visited the Mediterranean and married Maria Gracia Dura Bin of Smyrna, now Izmir, Turkey. In 1766, he received a grant of 20,000 acres of land in Florida to establish a colony of Greeks there. More than 1400 Greeks, south Italians, and Minorcans went to New Smyrna in 1768, but the colony failed and Turnbull moved his family to Charleston. His son, Robert J. Turnbull, became an early leader in the nullification movement in the 1820's.

Nearly a hundred years after Mrs. Turnbull settled in Charleston the Schaidaressi brothers gave up sailing, settled in Charleston, and opened a fruit store. Gradually other Greeks joined them in the port city. Many of these people did not immigrate directly from Greece to South Carolina, but went first to New York or New England where they became bus boys in restaurants, fruit peddlers, or mill workers. Seeking greater opportunity, some moved to Charleston and entered the grocery business. So successful were they that the grocery business in Charleston was largely in Greek hands until after World War II. Others opened restaurants and confectionary shops and became well-known throughout the area.

Greek community life centers in the worship of Orthodox Church. Until Greek churches were organized, however, many South Carolinians of Greek origin worshipped in Episcopal churches. The first Orthodox service in the state was held in Charleston in St. John's Episcopal Church in 1908, led by the Reverend Arnesian David of Savannah.

On May, 10, 1910, the Greek community of Charleston met in Carpenters' Hall and formed the Grecian Society. Until they could erect a church building, they met for worship in a house on the corner of Calhoun and Coming Streets. On March 25, 1911, Holy Trinity Greek Orthodox Church was dedicated. Subsequently the community purchased an adjoining building where they opened a school to teach their children the Greek language and heritage. In 1950 a new church, the first Greek church in American constructed in Byzantine style, was dedicated. By its fiftieth anniversary in 1960, the Greek community in Charleston numbered over a thousand members.

Meanwhile, Greek families were moving into other areas of the state. Among the Greeks coming to Charleston about 1882, was a twelve-year-old lad who had been a cabin boy on a Greek ship. Constantine was his Christian name; he could not remember his family name. His fellow sailors called him Koumulezos, after his birthplace. After working for the Schaidaressi brothers in Charleston for several years, he moved to Columbia where he soon opened a small fruit store. By 1929, the Greek-Americans in Columbia organized themselves, and the following year they established a school. An Orthodox church was formed in April, 1936, and in 1939, a building to house the church, school, and a community center was purchased. Ten years later the Divine Liturgy was celebrated for the first time in a new church on April 17, 1949.

About 1898 George Condouros and Sotirios Maurogiannis, natives of Sparta in Greece, settled in Greenville and opened a candy store on Main Street. By 1904 they brought their wives to America, and by 1931, the Greek community of Greenville organized with forty-two members. Two years later they built a church, replaced in 1942 by the present St. George's Church.

The 1934 Yearbook of the Charleston Greek Community explains the Greek attitude toward his ethnic heritage: "The Greek does not plunge into the melting pot...He absorbs Americanism slowly. He swears allegiance to his adopted and means it." However, he does not give up his Greek heritage. He says: "I am Greek, a descendant of an immortal nation... Within me lies buried a streak of their wisdom, their beauty, their cleverness--I come to you (American)--offer you my gifts."

Greeks in South Carolina share their culture with their fellow citizens. Each year in cities where there are organized Greek communities, they sponsor Greek dinners and bake sales featuring typical Greek sweets and pastries. Sometimes these events include Greek music and dancing, part of the ethnic heritage of South Carolina.

The Orthodox Church - Heart of the Greek Community

At the center of Greek life, and binding it together, is the Orthodox Church. Orthodoxy is one of the three great branches of the Christian Church--Roman Catholics, Orthodoxy, and Protestantism. Originally, the Christian movement spread from Jerusalem all around the Mediterranean Sea. The first great division occurred within Christianity in 1054, when the churches in Eastern Europe (the Orthodox Churches) and those in Western Europe (Roman Catholic Churches) separated. It was not until much later, in the sixteenth century, when the Protestant churches separated from Roman Catholicism. Today most Orthodox Christians still live in Eastern Europe (in countries such as Greece) and Russia. The Orthodox faith was brought to the United States by immigrants from Europe.

Like all Jews and Christians, the Orthodox faith is rooted in the Bible. In every service the Bible is read and quoted and the Gospels are carried in procession. The beliefs of the church are based on the Bible and expressed in the early teachings of the church. These teachings are summarized in the Nicene Creed.

The services of the Greek Church are largely conducted in the Greek language. The service is sung or chanted in the eight tones of Byzantine music; the singing is usually unaccompanied by any musical instrument. The center of the service is the altar at the front of the church, but it is shut off from the congregation by a solid screen--the iconostasis. On the iconostasis are painted the holy pictures of the faith-icons. They are representations of Christ, the angels, and the saints. The icons remind Orthodox Christians of the presence of God and the heavenly beings at worship.

The chief service in the Orthodox Church is the Divine Liturgy, the celebration of the Lord's Supper or Holy Communion. It is one of the Sacraments, or holy services, of the church. In it the worshippers share a meal of bread and wine, in which Christ's death and resurrection is commemorated and He is believed to be present.

There is no worldwide organization of Orthodox Churches, though the Patriarch (Archbishop) of Constantinople is recognized as the chief bishop in the entire Orthodox world. The Greek Orthodox Church in North America has over one million members and more than 400 parishes. The head of the church is the archbishop who lives in New York. He has ten auxiliary bishops who assist him. The bishops come mainly from Greece, but most of the clergy are native Americans or came to America in early childhood.

ACTIVITIES:

1. Organize a panel discussion or class discussion on this subject: Governor Cole Blease and the Progressive Spirit in South Carolina, 1910-1915. Let them discuss pro or con their views on these policies of the Blease administration: (a) less money to state colleges, (b) end to compulsory education, (c) no factory inspection laws, (d) reduction in money for black education, (e) encouragement of lynching.

2. Have students take an imaginary trip through the state of South Carolina. Describe on a paper the trip and list the monuments, houses, schools, or other institutions named for the following South Carolina leaders: Ben Tillman and Wade Hampton.

3. Organize the class into two groups. Appoint one group to represent South Carolina politicians of the Tillman era, such as: Ben Tillman, Cole Blease, Wade Hampton; with present day politicians such as: Ernest Hollings, Strom Thurmond, Sol Blatt, or Ernest Finney. Contrast their views and performances including: honesty, integrity, attitudes toward minority groups, and education.

4. Divide the class into different groups (4), and have each group make a collage depicting the life of the dispossessed white farmers and the former slaves who were forced into the sharecropper system, 1877-1890.

5. Take a survey of the class asking for the occupation of their parents. List the various categories on the board. Lead into a discussion of how many of these existed before 1917. Establish the concept of equality of immigrants into the United States and South Carolina.

6. Have students build a replica of the Walhalla settlement by John Wagener in 1849.

7. Have students investigate political leaders during the Reform era with present day politicians. Include such characteristics as honesty, views on education, minority rights and spate spending.

8. Plan a class debate on the question of whether or not it was wise for the Negro to flee from South Carolina in 1879. The class could be divided into two groups and role play the flight of blacks to the north. Include reasons as to the 20th century migration of blacks to the north, as compared with immigration by the Jews, Germans and Greeks to South Carolina. See Augustus Meir and Elliott, Rudwick, From Plantation to Ghetto, page 215.

9. Have students list the civil and economic rights deprived the Negro and Jews during the early part of the twentieth century and tell how these rights are protected today. Source: U.S. Constitution, 1865-1920, check amendments 13, 14, 15 and 20.

10. Have a local lawyer, law student or judge talk to the class on rights of students under the 13th, 14th and 15th amendments.

11. Have students write a newspaper story or letter to the editor criticizing South Carolina's treatment of minority groups during the beginning of the 20th century. Include discriminatory practices and anti-Semitism.

12. Prepare biographical sketches on one of the following: (a) Ben Tillman, (b) Cole Blease, (c) John Wagener.

13. Using Oliphant's The History of South Carolina, list monuments, buildings, schools in the state that honor Tillman or Hampton, and schools named for minority heroes.

14. Direct students in preparing a mock radio news broadcast on the Phoenix riots in 1898. Reports should be structured around the following facts: (a) causes, (b) leadership and followers, (c) plan of action, (d) outcome.

15. Selected students could prepare a mural depicting South Carolina Greeks and their success in the grocery business. Sketch the Greek semi-control of restaurants, candy stores, etc.

16. Other students could develop a short skit featuring Greek life in South Carolina. Imagine you were arriving for the first time in 1910. Share this with another class in South Carolina History.

17. Have students prepare a menu featuring typical Greek sweets and pastries. See Popular Greek Recipes, Greek Philiptochos Society, 30 Race Street, Charleston, South Carolina.

18. Plan a class trip to a Hellenic Center, Synagogue or Jewish Community Center, or a Lutheran Church to view the activities of these organizations and their contribution to American life. Example, the Greek celebration of Easter. See Dobler, Lavinia, Customs and Holidays Around the World; Levin, Kurzband, The Story of the Jewish Way of Life, Jewish Heritage Series.

19. Imagine you were a policeman or judge during the Phoenix riot of 1898. Draw cartoons depicting how you would have handled the situation. Defend your actions.

20. Have students sketch their impression of Jim Crow--the laws that separated the races--this symbol originated with a minstrel man named "Daddy" Rice, who in 1832 introduced a black face and act based on the capers of a slave by that name. See Latham, Frank B., The Rise and Fall of "Jim Crow", 1865-1964, also the poem, Old Jim Crow, See Kendricks, Levi, Afro-American Voices -1770's-1970's.

21. Select a group of students to conduct a mock courtroom trial in which the students role play the judge, plaintiffs, and defendants in the "Plessy vs. Ferguson" 1896 Supreme Court case in which the doctrine of separate but equal doctrine paved the way for Jim Crowism in race relations. See Latham, Frank B., The Rise and Fall of "Jim Crow", page 62.

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY:

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Bidna, David, et al., We The People. pages 263-266.

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Graft, Henry F., The Free and the Brave. pages 557-577.

Sandler, et al., The People Make a Nation, pages 350-359 and 453-501.

Weisberger, Bernard A., The Impact of Our Past. pages 488-511.

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AUDIO-VISUAL AIDS:

Turn of the Century, (1898-1914): State Department of Education, film.

The Invixible Empire: Ku Klux Klan: Anti-Defemation League of B'Nai B'Rith, film.

The Uprooted and the Alien-American: Films, Inc. film.

Greek Americans: BFA Media

Biography of Black and White Americans, Parts 1-7: Media Plus, filmstrip.

Separate But Unequal: EBEC, filmstrip.

The Jews In America, Part 2: 1860-1954: Jewish Education Commission of New York.

The Women Suffrage Movement: Coronet, filmstrips.

The Cry for Reform and Equality, Part 1, 1901-1908: United States History Society.

CHAPTER XIV. SOUTH CAROLINA'S ROLE IN AMERICA'S RISE TO WORLD POWER, 1890-1919

OBJECTIVES:

1. To aid in the students' understanding of Anti-German feelings in the South during World War I.
2. To identify the role of South Carolinians in their struggle in fighting to make the world safe for democracy.
3. To familiarize the students with organization and activities of minority groups during this period.
4. To assess the causes for the rise of hate groups and hate activities directed toward ethnic groups.

CONCEPTS:

1. In the Spanish-American War and World War I, South Carolina minorities contributed to American victories.
2. As minorities battled during the Spanish-American War and World War I, they continued their campaign for democracy in South Carolina and the nation.
3. Many German Americans' loyalty and patriotism was questioned during World War I and they were discriminated against severely.
4. Black soldiers returned from the war longing for human rights, but rapidly were disillusioned because of the threats of the Ku Klux Klan and subsequent lynching of Negroes.
5. This proved to be a serious period of Anti-Semitism.

America Becomes a World Power, 1890-1919

Because of the European balance of power, Britain's control of the seas, and the growing strength of the United States, America remained aloof from international politics until near the end of the nineteenth century. But by 1898 the new imperialism was leading the nations of the West to acquire colonial empires. When Cuba went to war with Spain in 1898, the United States entered on the side of her neighbor and soon became involved in a war for empire in the Pacific.

In the early twentieth century the United States became increasingly involved in international affairs, especially in Latin America and the Far East. When world conflict broke out in Europe in 1914, America retreated to her traditional neutralist position, but by 1917, the United States was led into World War I. At the war's end, President Wilson unsuccessfully tried to secure lasting peace for the United States and the world.

South Carolina's Role in America's Rise to World Power

South Carolina responded to the national enthusiasm for the Spanish-American War in 1898 by organizing two regiments of volunteers. Unfortunately, many of the volunteers were rejected as physically unfit, and only one regiment reached Cuba. The war ended, however, before it saw combat. A number of South Carolinians served with distinction in other units. Matthew C. Butler, a former Confederate general, became a major-general in the United States army. Major Micah Jenkins served with the Rough Riders, and N.G. Gonzales, editor of the Columbia State, himself the son of a Cuban revolutionary general, served with the Cuban forces. After the war, former Governor John Gary Evans served as acting chief of the civil government in Havana.

President Wilson, who had lived in Columbia for several years as a boy while his father taught at the Presbyterian Theological Seminary, was extremely popular in South Carolina, and the people of the state generally followed his politics, first neutrality, then war.

During World War I nearly 65,000 South Carolinians served in the armed forces, and five training camps were established in the state: Camp Jackson in Columbia, Camp Sevier in Greenville, Camp Wadsworth in Spartanburg, and Parris Island and Charleston Marine stations. Governor Manning opposed the training of black troops within the state, and warned the War Department that racial troubles might ensue. The army complied with his request and sent no out-of state Negro troops to South Carolina.

The State Council of Defense, appointed by the governor, prepared the state for wartime, and South Carolina agriculture and industry boomed during the war. In Washington, a Camden native, Bernard M. Baruch, headed the War Industries Board.

German-Americans During World War I in South Carolina

When World War I broke out in Europe in August, 1914, many South Carolinians of German and Irish descent sympathized with Germany and Austria, rather than with France and Britain. As America was drawn closer to war, a meeting of 200 citizens in Lexington, a center of German-American population in the state, on April 2, 1917, protested United States entry into the war. Two weeks later, however, after war was declared, a larger meeting in Lexington applauded the decision.

Meanwhile, the only South Carolina Congressman to vote against the declaration of war was Fred H. Dominick from Newberry, a law partner of Cole L. Blease. Among his constituents were a large concentration of German-Americans.

John P. Grace, a political leader of Irish-Americans in Charleston and editor of the *American*, denounced the war and supported the attacks of Blease against President Wilson. Blease, himself, a native of Newberry, consistently attacked the national war policy and Governor Manning's support of it.

During the war years (1917-1918) there was strong sentiment against those opposing the war and great suspicions of German-Americans particularly. A reporter for the *American* was convicted of helping the Germans sink an American ship, and the Post Office department excluded the paper from the mail as long as Grace remained its editor.

In Charleston, anti-German feeling was so strong that two banks owned by citizens of German descent were forced to change their names. In 1918, the Germania Savings Bank and the Germania National Bank became the Atlantic Savings and Atlantic National Bank. In 1928 they became part of the Citizens and Southern Banking system.

Bernard M. Baruch: South Carolina Leader in World War I

Born in Camden, South Carolina on August 19, 1870, Bernard Baruch was the son of Dr. Simon Baruch, Prussian immigrant and Confederate surgeon, and Belle Wolfe Baruch. Bernie grew up, playing in the fields and working on his father's farm near town. When he was eleven, Baruch moved with his family to New York City. His mother was delighted that her sons could get a better education there than in South Carolina during Reconstruction and attend synagogue services every week.

He attended public school in New York and in religious school learned Hebrew under a famous rabbi. He was graduated from the City College of New York in 1889. His first job was with a wholesale glass dealer and paid the handsome sum of $3.00 a week. He was intrigued by the stock market and financiers like J.P. Morgan, so in 1891 he secured a position with the Wall Street firm of A.A. Housman and Company through his mother's influence.

Soon Baruch drew attention to his quick and successful operations on the stock market. On July 3, 1898, for example, during the Spanish-American War he was out of the city when he heard that the American Navy had won the battle of Santiago Bay. Realizing that the stock market would respond to the victory, he quickly took the train back to New York. Also aware that the American exchanges would be closed for the Fourth of July, he did his trading on the London exchange and outstripped other American financiers. By 1901, when he was thrity-one years old, Baruch boasted that he had made $100,000.00 for every year of his life. In May, 1903, he left his former firm and opened his own office. Life changed for Bernard Baruch when he met Woodrow Wilson. He first took notice of Wilson when he was president of Princeton University and later became a firm backer of Wilson for the presidency. The two men grew to admire each other greatly, and Wilson constantly called on the financial wizard for advice. When the United States entered World War I, Wilson appointed Baruch chairman of the War Industries Board, which controlled industry and supervised the production of material needed for the war effort.

So vast was Baruch's knowledge of the world economy, that Wilson appointed Baruch the economic advisor to America's delegation to the Peace Conference at Versailles in 1919. His last public service was membership on the United Nations Atomic

Energy Commission to which he was appointed by President Truman in 1946. It was during this period that he coined the phrase, "the Cold War," to designate the rivalry between the United States and the U.S.S.R. following World War II.

Though he was especially helpful to Presidents Wilson and Roosevelt, he was consulted by every President from Wilson to Eisenhower and became known as the "advisor to Presidents." In Washington his "office" was usually a bench in Lafayette Park across from the White House. Here he consulted with national leaders and offered his advice.

Baruch was noted for his large gifts to worthwhile causes. Though most of his gifts were anonymous, he distributed $250,000.00 to New York University, $400,000.00 to Columbia University, and $800,000.00 to various medical schools. His alma mater, City University of New York, named one of its schools the Bernard M. Baruch School of Business and Public Administration.

South Carolina was never far from his thoughts. "South Carolina is bone of my bone, flesh of my flesh and wherever I may live or whatever I may do, South Carolina is home." He purchased an estate, "Hobcaw Barony," near Georgetown. Here he entertained many friends, including President Franklin D. Roosevelt, Winston Churchill, and James F. Byrnes.

At the age of 92 he was extremely active, still bird hunting. But his health declined, and he died on June 20, 1965, at the age of 94.

ACTIVITIES:

1. Have the class outline the causes of the migration of the Negroes in 1916-1918.

2. Sketch the careers of Bernard M. Baruch, Cole Blease, Matthew Butler, or Micah Jenkins and the contributions to the state and the nation made by these men.

3. Each pupil writes a list of words associated with war that he believes are important enough to be learned. After each word suggested, have him write one or more reasons why he thinks the word is important.

4. Construct a modern fort, using match sticks, such as Camp Jackson, Parris Island, etc.

5. Have students prepare a monologue of a Jewish-American speaking, declaring dissatisfaction about anti-Semitism in South Carolina during the war years.

6. Have students invite a representative of the Army, Navy, or Air Force to speak to the class on the achievements of minority groups during World War I. Contact Mr. Leroy Silverstein, founder of Jewish War Veterans, for a biographical sketch of Samuel Turteltaub, a young Jewish lieutenant from Charleston, who lost his life in France in 1918. Source: Jewish War Veterans Scrapbook.

7. Have students construct a model of materials used by the Infantry regiments of World War I. The 371st Black Regiment were Southern recruits who fought in France and were

honored by the Croix de Guerre. See Oliphant, The History of South Carolina, p. 322; Henri, Bitter Victory: A History of the Black Soldier in World War I.

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AUDIO-VISUAL AIDS:

The Inheritance: One of the most effective films ever produced on the late 19th and early 20th century. Migration of millions of people from all corners of the world to America. film.

Who are the American Jews?: A general study of the American Jewish community is presented in this film. Anti-Defamation League of B'Nai B'Rith, film.

Judaism and Jewish Holidays: These are discussed in this filmstrip. Social Studies School Service, filmstrip.

CHAPTER XV. SOUTH CAROLINA IN THE 1920's, 1920-1929

OBJECTIVES:

1. To show why many Afro-Americans left their homes in the South to move to large cities in the North.
2. To instill an appreciation of the contributions made in many fields by ethnic groups in the state.
3. To assess the causes for the continuance of hate groups and hate activities directed toward ethnic groups.

CONCEPTS:

1. Black Americans, because of a lack of skills and discrimination against them were forced to take menial jobs in the North and South.
2. As a part of the growing tolerance following World War I, there were numerous anti-Black riots and lynchings.
3. Most Blacks were tenant farmers with meager economic resources. This was also a period of strong Anti-Semitism.

THE TWENTIES, 1920-1929

The Twenties began with the "return to normalcy," as President Harding put it. After a brief slump in 1919, business recovered and the cost of living soared. Workers struck, and a "red scare" seized the nation. A wave of nativism resulted in the rebirth of the Ku Klux Klan.

Meanwhile, the United States found itself inextricably bound up in foreign affairs. The Washington Conference (1921) faced the problems of world disarmament and the relations between the West and the Far East. In Europe, the United States struggled with the problem of the war debt, while American investors became more worldwide with their involvement.

After a threatened depression in 1921, business recovered and the economy boomed, except for agriculture. And for the rest of the decade prosperity and business ideology captured the American imagination. There were important dissenters from the gospel of prosperity, however, the Progressives, Fundamentalists, and discontented literary figures, both black and white.

South Carolina in the 1920's

Economically the decade of the Twenties was a difficult time for South Carolinians. Textile mills in the state were producing one-fourth of the nation's cotton yarn and cloth, but expansion of the industry began to slow down in the 1920;s because of overproduction. In 1921 an agricultural depression which was to last twenty years in South Carolina. This was aggravated by the advent of the boll weevil in 1917.

Governor Robert A. Cooper (1919-1922) proposed continuing the Progressive policies of Richard I. Manning, but the agricultural depression interrupted his efforts. His successor, Thomas G. McLeod, could do little to ease the economic situation, though he continued to recommend Progressive legislation. Governor John G. Richards (1927-1931) unsuccessfully attempted to enforce the Sunday "blue laws" against entertainment, but achieved more success in fostering the building of an adequate highway system. However, a protest movement was inaugurated by Olin D. Johnston of Spartanburg.

Black South Carolina Expatriates

In the decades after discrimination was legalized in South Carolina, aspiring black citizens seeking a better life left the state by the thousands. In the first decade of the twentieth century, the state lost 72,000 black persons by migration. In the second decade the loss was 75,000. In the 1920's the migration reached 204,000, and the black population of South Carolina declined 8.2%. In all, in the first half of the twentieth century, more than 600,000 blacks left the state.

Most left seeking better educational or job opportunities elsewhere, and most never returned to live and work in their native state. Many of them remained South Carolinians at heart. "Really," Mrs. Septima Clark has written, "I have never moved away from Charleston. Nor shall I... Charleston is my home and I love it. I love the Charleston people, white and black. And I trust my last days will be spent down there between the Ashley and the Cooper Rivers where, most Charlestonians never doubt, the Atlantic Ocean begins." Still, many had to leave, as Benjamin Mays put it, because "I could never do what I hoped to do or be what I aspried to be if I remained in the state of my birth."

This drain of energy and talent deprived South Carolina, but it enriched the life of the nation. Four of the most distinguished black South Carolina expatriates were the biologist, Ernest E. Just, the artist William H. Johnson, and educators Mary McLeod Bethune, and Benjamin E. Mays.

Ernest E. Just

A native of Charleston, Just attended school in Orangeburg before entering Dartmouth College from which he was graduated magna cum laude. There he was elected to membership in Phi Beta Kappa. He earned the doctorate in marine biology at the University of Chicago, and from 1907 until his death in 1941, taught at Howard University in Washington, D.C. Most of that time he served as chairman of the zoology department. He became a recognized authority in marine embryology and published some fifty papers and two books.

An intense, dedicated scientist, Just keenly felt the pain of discrimination in American society. He believed that his race kept him from serving on the faculty of one of the great universities of the United States. Nevertheless, he received numerous research grants, allowing him to do research at the Kaiser Wilhelm Biological Institute in Berlin, the Sorbonne in Paris, and the Naples Zoological Station in Italy. In 1915, he was selected by the National Association for the Advancement of Colored People to receive its highest award, the first annual Spingharn medal for distinguished achievement by a black American.

William H. Johnson

William Henry Johnson was born in Florence, South Carolina, on March 18, 1901, the son of a black mother and an unknown white man. In between doing the daily chores and field work, Willie began to draw, at first with a stick in the dirt. One of his teachers, recognizing his talent, supplied him with pencils.

Until he was seventeen he worked to save enough money to go to New York to art school. Once there he had to work for three years before he had the money to enroll at the National Academy of Design. Before he graduated in 1926 he had won a number of prizes for his paintings. That same year, with the financial help of his teacher, Charles Hawthorne, he went to Europe where he studied Expressionism. He fell in love with and married a Dane, Holcha Krake, in 1930. He did not return to the United States to live until 1938.

Back in New York, recalling his religious upbringing in South Carolina, he began to paint religious subjects in a warm Negro idiom. His paintings included Going to Church, I Baptize Thee, and Lamentation. He said: " In all my years of painting I have had one absorbing and inspired idea and have worked toward it with unyielding zeal--to give in simple and stark form, the story of the Negro as he has existed." In 1944, after his wife died, Johnson visited his mother in Florence and painted several portraits of her. "I am a Negro and proud," he said about one of them. "My mother was black as I have shown in my portrait of her sitting with folded hands and an expression of resignation, in a simple polka-dot dress."

His health declined rapidly after his wife's death. His mind failed in 1947, and he was sent back to New York from a trip to Denmark. He lived in a mental hospital on Long Island until his death in 1970.

Mary McLeod Bethune

One of America's greatest women leaders, according to Ida Tarbell, Mary McLeod Bethune was born near Mayesville, in 1875, the last of seventeen children of Samuel and Patsy McLeod and the first of their children born free. She always remembered the words of her grandmother: "You were sent to Patsy and Sam to be a leader...Marse Lincoln has given us freedom, and you have a new day." When she became aware of the color line, it seemed to her that the ability to read was the only difference between her and white children. Her greatest obsession became the desire to learn to read. She achieved her goal at a neighborhood school operated by the Presbyterian

Board of Missions for Freedmen. Attending Scotia Seminary in North Carolina and Moody Bible Institute in Chicago, she prepared for missionary activity in Africa. When she discovered no opportunity to go there, she returned to the South to teach her own people. In 1904 she opened a school in Daytona Beach, Florida, which became Bethune-Cookman College in 1923.

In 1935, she received the Spingarn medal of the N.A.A.C.P. and the following year she was appointed Director of the Division of Negro Affairs of the National Youth Administration. In 1937, she founded and became president of the National Council of Negro Women. President Franklin D. Roosevelt consulted her so often that she was listed as a member of his unofficial "black cabinet." In 1945, she was named by the State Department as one of three black consultants to the United States delegation at the San Francisco Conference which framed the United Nations Charter.

She received many honors during her lifetime, but in 1949, Rollins College became the first white college in the South to award her an honorary degree. "You have in your own person demonstrated," the citation read, "that from the humblest beginnings and through the most adverse circumstances it is still possible...to rise from the humblest cabin in the land to a place of honor and influence among the world's eminent." Mrs. Bethune died in 1955.

Benjamin E. Mays

Still active, Benjamin Mays is a native of Greenwood County, born near Epworth in 1895. His earliest memory was of "a crowd of white men who rode up" to his home in the wake of the Phoenix Riot "with rifles on their shoulders. They cursed my father, drew their guns and made him...take off his hat and bow to them several times." Growing up, Mays realized that he could not remain in South Carolina and "combine manhood and blackness under one skin."

He attended high school at South Carolina State College in Orangeburg and was graduated from Bates College with honors in 1920. There he was elected to Phi Beta Kapps. Ordained to the Baptist ministry, he taught at Morehouse College in Atlanta until 1924. Enrolling in the University of Chicago, he earned the doctorate in religion in 1935. Not until his days at Chicago did he overcome his mistrust of Southern whites and develop a real friendship with a Southern white man.

In 1934, Mays became dean of the School of Religion at Howard University, and six years later he became president of Morehouse College. After his retirement from Morehouse, he served as chairman of the Atlanta School Board during its first years of massive desegregation.

ACTIVITIES:

1. Have a student research one of the following South Carolinians: Do research on the life of Mary McLeod Bethune as an

educator, William H. Johnson, an artist, Ernest Just, and Benjamin E. Mays, scholar in higher education.

2. Have students role play a young Black or Jewish writer trying to convince a conservative white publisher to accept his work for publication. (during the 1920's)

3. Have a class member volunteer to write another ending to the plight of Jews and Anti-Semitism in South Carolina during the 1920's.

4. Have students ask members of their family, close relatives, or older persons in their community about life in the 1920;s. Compare the prices of the following items with today's prices: one pound of butter, one dozen eggs, a shirt, a dress, one pair of shoes, one tube of lipstick. What implications did this have for ethnic poor people?

5. A class committee might prepare a presentation on the works of a famous minority representative (such as a musician) and listen to records of the era. Negro songs or work songs such as John Henry, sung by South Carolinians, "The South Carolina Rice Song. (Recorded in Courtlander, Harold, Negro Folk Music, USA. New York: Columbia University Press, 1963. Dennis, Ethel R., The Black People of America. Atlanta: McGraw Hill, 1970, pages 210-211.)

6. Assign committees to research the report of the Ku Klux Klan during the 20th century. (Chalmers, David M., Hooded Americanism: The First Century of the Ku Klux Klan, 1865-1965. New York: Doubleday, 1965.

7. Have students write imaginary biographies and role-play to show the effects of the 1920's upon the following families: Blacks, urban or rural, Immigrants, urban or rural.

The Following Activities are Suggested for Advanced or Above Average Students:

8. Encourage a group to present a Greek, Jewish, German or black dance of the 1920's. 1930's, or 1940's. They will tell what era the dance is from and describe the clothing they would have worn to the dance. Supplement the project with magazine pictures, old photos from scrapbooks and available films. Example: The Black Bottom was a black dance in a dance hall near Columbia, South Carolina during the 1920's. (The Scholastic Black Culture Program, Black Dance)

9. Write an essay or research paper on the customs or rituals used to celebrate marriage, birth, puberty and death in the Greek community; in the Jewish community.

10. Have a talented volunteer to build a house during the 1920's using boxes, cardboard, clay, plasticene, or wood. The different types of houses could all be made.

11. Have students list luxuries that their families have such as a second car, television, more equipment, and cameras. Discuss why these are considered luxuries, why they are available now as compared to life styles in the 1920's.

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Anti-Semitism in America: Dr. Melvin Tumin, Professor of Sociology and Anthropology at Princeton University, presents a study in depth of the attitudes and motivations behind anti-Semitism. Dr. Tumin places special emphasis on the "gentle people of prejudice." Anti-Defamation of B'Nai B'Rith, film.

The Negro Faces the Twentieth Century: McGraw Hill, filmstrip.

Negro History: 1920-1945: A series of 20 transparencies. Civic Education Service, transparencies.

Black History, 1915-1970: Presents the history of the Negro in America from 1915 and in the beginning of the great migration movement to the industrial north. Library Filmstrip Center, filmstrip.

Early Protests, Early Progress (1870-1920): Xerox University Microfilms, microfilm.

CHAPTER XVI. THE GREAT DEPRESSION AND THE NEW DEAL IN SOUTH CAROLINA, 1929-1941

OBJECTIVES:

1. To show how minority groups fared under the depression years in South Carolina.
2. To show how organizations, such as the N.A.A.C.P. aided the Negro in attaining political rights.
3. To identify the cultural contributions of minority Americans and their role in pre-World War II South Carolina.

CONCEPTS:

1. The position of minority groups in South Carolina during the 1930's differed little from that of the 1920's.
2. The New Deal under Franklin D. Roosevelt offered little relief to the state's poverty-stricken minorities although some positive steps were taken.
3. During the early 1930's, a new generation of Blacks challenged the old order of segregation.

DEPRESSION AND RECOVERY, 1929-1941

Though financial prosperity seemed permanent by the end of the Twenties, the stock market crash in October, 1929, signaled the beginning of a prolonged depression. President Hoover assumed governmental responsibility for the crisis, but his measures were not adequate. In the campaign of 1932, Franklin Roosevelt pledged drastic action and was elected by a landslide.

Roosevelt's program, the New Deal, was a continuing experiment to bring relief, recovery, and reform. Though the efforts of Roosevelt were not uniformly successful, the confidence of the people in government was restored, and the government became responsible for maintaining economic prosperity.

While the United States was preoccupied with domestic affairs, the rise of totalitarian governments in Europe brought the outbreak of World War II in September, 1939. Slowly America was drawn into the conflict, and when the Japanese attacked Pearl Harbor in December, 1941, Roosevelt responded by asking Congress for a declaration of war.

THE GREAT DEPRESSION AND THE NEW DEAL IN SOUTH CAROLINA

When the Great Depression came to South Carolina in 1929, a depressed economy grew even worse. In agriculture prices fell even lower, and in the textile areas there were "stretch-outs" in the mills and lay-offs for many unskilled workers. State government was helpless, and the Hoover administration in Washington moved cautiously.

In 1932 most South Carolinians supported Franklin Roosevelt, though there was minority opposition led by William Watts Ball, editor of the Charleston News and Courier, and Senator Ellison D. Smith. Subsequently, Carolinian Daniel

A. Roper became Secretary of Commerce and James F. Byrnes became a floor leader for New Deal legislation in the Senate. Prominent in the President's "black cabinet" was South Carolinian native, Mary McLeod Bethune, director of the Division of Negro Affairs of the National Youth Administration.

In 1934, Olin D. Johnston campaigned for governor against the influential state highway department. Once in office, he tried to unseat the highway commission and its chief, Ben Sawyer. He declared the department in rebellion against the state government and called out the militia to surround the office building where it was located. But the state Supreme Court ruled against Johnston, and the Senate rebuked him.

Roosevelt intervened in South Carolina politics in 1938 when he campaigned for Johnston to replace "Cotton Ed" Smith in the Senate. Smith was easily re-elected, and he refused to attend the 1940 National Democratic Convention. He went fishing instead.

ORIGINS OF THE CIVIL RIGHTS MOVEMENT IN SOUTH CAROLINA

The position of the black in South Carolina in 1930 differed little from his situation at the beginning of the Jim Crow era thrity-five years before. The census counted 793,681 black citizens in the state, outnumbered by 944,040 whites. Most black men in the state worked on farms; indeed there were twice as many black farmers as white. There were

61,362 black tenant farmers and 11, 937 black farm owners, but most blacks were listed as farm laborers. A few blacks worked in Palmetto State Mills, but only in the most menial of jobs--furnace men, porters, or truck drivers. Those who lived in towns and cities were common laborers. The only skilled positions opened to blacks in the state were at the Charleston Navy Yard. Black women worked hard at menial jobs. There were 63,414 listed as field workers, and 50,000 as domestic servants at very low wages.

With the shadow of the Great Depression hanging over the nation, black Carolinians seemed to desire little in the way of social and political betterment. In the flush times after World War I two chapters of the National Association for the Advancement of Colored People had been established in the state, in Charleston and Columbia, and by 1930 there was a third in Greenville. But when a national officer of the N.A.A.C.P. visited the South Atlantic states he found "on the part of Negroes a complacency and satisfaction." Perhaps, he suggested they "have suffered a social hell so long that they have become adjusted to it and are hardly aware of it."

Politically blacks had no influence. In the 1932 Presidential election less than one percent of black Charlestonians voted, and in many places no blacks voted at all. By 1940, there were no more than 3,000 registered black voters, and they were barred from voting in the Democratic primary.

Since 1896 only those blacks who had supported Wade Hampton in 1876 could vote in the primary; most of those were dead by the 1930's.

There was a younger generation of blacks which, the N.A.A.C.P. official reported, was "articulate and determined to have his rights through the development of power." Influenced by the "New Negro" image of the Harlem Renaissance, these young South Carolinians were restless in the tight bonds of segregation. In an essay in 1929 entitled "The New Negro Challenges the Old Order," Benjamin E. Mays, who had already left his native state, wrote that "there is no denying the fact that on the whole the Negro, and Southern Negro in particular, the South Carolina Negro, has accepted as true and without question the white man's point of view... More and more, however, the white man's interpretations are being questioned and challenged by the New Negro here in South Carolina as elsewhere." Members of this generation included Baptist minister and insurance executive James M. Hinton, Columbia business woman Mrs. Modjeska Simkins, physician, Robert W. Mance, and newspaperman, John H. McCray.

The Southern Commission on Interracial Cooperation had a Charleston Committee long before 1930 led by Mrs. Clelia McGowan. In 1931 it succeeded in securing a branch of the Charleston County Public Library for Negroes. Its main project was the annual observance of Race Relations Sunday in February. It was held in alternate years in black and white churches. In 1932 at the service in St. Andrew's Lutheran Church, J. Andrew Simmons, the new principal of Simonton School, pointed out the existence of segregated facilities. Pressure on him was so great that he had to resign his position.

In the early years of the 1930's, several members of the generation of New Negroes began to make their voices heard in the state. New Deal agencies began to provide needed relief to black families in the state, but they offered Negroes generally only menial jobs. So, at a statewide WPA meeting in Columbia, Dr. Mance and Mrs. Simkins urged that white collar jobs be open to blacks as well as whites. The protest fell on deaf ears. In 1935 with an anti-lynching bill before Congress, a few blacks tried to spur the branches of the N.A.A.C.P. in the state to take action in support of the bill. When none was forthcoming a State Negro Citizens Committee was organized under the leadership of Dr. Mance and Mrs. Modjeska Simkins.

By 1937 new life was breathed into the N.A.A.C.P. Chapters were established at Allen University and Benedict College in Columbia, and by 1939, there were branches in Cheraw, Charleston, Columbia, Florence, Georgetown, Greenville, and Sumter. The leaders began to speak out against inequities and the Cheraw branch adopted a militant manifesto:

> To be set aside as a subject group by social prejudice and government sanction; subject to the dominance of all and any who might assume authority to command, is to be robbed of the same native rights which others demand. What the Negro needs is INTEGRATION, instead of SEGREGATION. These conditions are exact opposites. They are to each other as plus is to minus. The one affirms, the other denies. All the blessings of life, liberty and happiness are possible in integration, while in segregation lurk all the forces destructive of these values.

The Cheraw branch president, Levi S. Byrd, pushed for the organization of a state conference, and on November 10, 1939, twenty-five delegates assembled at Benedict College to establish the statewide group. They elected the Reverend A.W. Wright their first president. On the executive committee was James M. Hinton.

Though the gains of blacks in the 1930's had been small, an organization and a generation of leaders emerged who in the next three decades would lead South Carolina into the Black Revolution.

ACTIVITIES:

1. Mary McLeod Bethune was one of the first Negroes to organize community conferences to promote community pride. Help students plan a classroom conference to promote school pride. It might begin with a discussion of how people develop pride.

2. Select students to report on former all black colleges in South Carolina, and if feasible visit one of these colleges. They should include South Carolina State College, Vorhees, Benedict, Allen.

3. Let the students prepare a skit centered around an award assembly for an outstanding person of ethnic heritage they have studied. Have the students design the award and name the award and write up the presentation of the award.

4. Allow groups of students to conduct a campaign for their favorite biographical character for a "Civil Rights" award.

5. Plan a talent show. Have an exhibition of drawings, paintings and sculpture done by your students on themes related to "ethnic heritage in South Carolina during the 1930's"

6. Show illustrations of commemorative stamps and have students design commemorative stamps for their favorite historical or contemporary ethnic hero or event. Include data with the stamps.

7. Assume the role of a Jewish businessman (student chooses the business), make a journal of how you were affected by the Stock Market Crash in October, 1929 to January, 1934.

8. Make a list of job opportunities for ethnic groups in South Carolina, 1929-1941, for each category: businessmen, factory workers, school teachers, secretaries, insurance people, college graduates, laborers. Include benefits and salaries.

9. Learn "We Shall Overcome" and have students write an answer to it.

10. Make a chart showing black migrations away from South Carolina, reasons for these migrations and how these migrants fared in their new surroundings - compare these to later migrations. Pictures drawn by the class to show life in the new surroundings would add interest as well as become an interesting bulletin board display.

11. In 1937, the first Public Welfare Act was passed. Read this to the class and have them write their own welfare act, including who is eligible, benefits, how it would be carried out, etc. (Refer to teacher's guide.)

12. Choose from topics below and have oral reports on: education, plight of blacks, plight of tenant farmers, justice, the poor in general, the 19th amendment.

13. Have a rap session on the contributions of those listed below with students assuming ethnic roles of this period as well as other roles. You might include: Mary McLeod Bethune, Sol Blatt, Andrew Simmons, James M. Hinton, Robert W. Mance, Bernard Baruch, Levi S. Byrd, Mrs. Modjeska Simkins, and John H. McCray.

14. Write a class newspaper depicting and describing South Carolina in the thirties. If you have a local newspaper, students could visit the newspaper, and, through the newspaper library or archives, look at and read such newspapers prior to writing their own newspaper account.

15. Discussion topic: "Why were blacks and Jews thrown together in the business world?"

16. For a group report, have different individuals tell about life during the depression as reflected in: music and song, poetry, novels, drama, and painting and sculpture.

17. Draw cartoons depicting the life of blacks in South Carolina during the 1930's.

18. Assume you are J. Andrew Simmons. Write a story of your feelings after you were forced to resign as principal of Simonton School in Charleston, because you had expressed your views on the existence of segregated facilities.

19. Make a chart for display showing a list of the organizations and leaders of blacks from 1929-1941.

20. Discussion and research topics: "Why were ethnic groups in South Carolina more persecuted sometimes than at other times?" Example: Germans of ethnic origin during World War II, Jews, blacks and Catholics in the twenties.

21. Have students make a statue (abstract) using clay, soap, or soft wood. Let the statue represent how the South Carolina World War II soldier looked. You may choose from the black, Jewish, Greek or German soldiers.

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY

South Carolina History:

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Oliphant, et al., *The History of South Carolina*.

American History:

Bidna, David, et al., *We the People*. pages 303-314.

Glanzrock, Jay, *Adventures In American History*. pages 277-287.

Graft, Henry F., *The Free and the Brave*. pages 626-645.

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Freidel, Frank, ed., The New Deal and the American People. Englewood Cliffs, New Jersey: Prentice-Hall, 1964.

Henry, Joann L., Bernard Baruch, a Boy from South Carolina. Juvenile, 1971.

AUDIO-VISUAL AIDS:

Lay My Burden Down: Documents the economic and educational plight of black tenant farmers in the United States whose only hope is the recently obtained right to vote. A-V Center, Indiana University, film.

Free at Last: History of American Negro from emancipation--end of World War II. Examines the depression, Negro Renaissance of twenties, post black leaders, A-V Center, Indiana University, film.

The '29 Boom and '30's Depression: McGraw Hill Book Company, film.

The Story of America's People - Series One: The Story of the Afro-American, Jewish American and German American. Eyegate House , sound filmstrips.

Black Contributions to American Culture: Leading American Negroes: Biographies point out contributions of blacks in advancing education, art, government, science, business, and industry. Society for Visual Education, sound filmstrip.

Mary McLeod Bethune: Singer Society for Visual Education, sound filmstrip.

Black Migration to the North: Calhoun Company, sound filmstrip.

Mary McLeod Bethune: Courageous Educator: Began in 1960 to work for education for Negro children in the South; helped create Bethune - Corbman College, was recognized by President Roosevelt. Bailey/Film Association, sound filmstrip.

Negro Women: Documentary biographies including Mary McLeod Bethune. Educational Record Sales, record.

Black Odyssey: Migration to the Cities, Part II: Post World War I violence against blacks, rise of the Ku Klux Klan, exploitation in having general discrimination, depression, World War II, fair employment. Guidance Associates, sound filmstrips.

Creating Music with Social Studies: In the general music class, filmed classroom general music lessons for larger general junior high class. Negro spirituals sung and discussed. Dowa AV Films, film.

The Great Depression (Negro-American Citizens): Baker and Taylor Company, sound filmstrip.

The Contemporary Afro-American: Time charts - Historical Review, 1874-1931. Calhoun Company, overhead transparencies.

Complete Set of 32, 11" x 14" prints and teacher's guide: Photos and cartoons depicting the despair of the depression. Documentary Photo Aids, prints.

CHAPTER XVII. SOUTH CAROLINA AND WORLD WAR II, 1941-1945

OBJECTIVES:

1. To identify minority heroes who gave their lives in the struggle for freedom.
2. To show how ethnic South Carolinians fought for liberty while being oppressed at home.

CONCEPTS:

1. The Black American soldier came back from the war determined to gain civil rights, liberties, and privileges, thus making their sacrifice worthwhile.
2. Black South Carolina serviceman faced discrimination within his own state during the war and also while he was in the service.
3. President Franklin Roosevelt banned discrimination for government contract jobs and consulted the "black cabinet" for advice.
4. Many South Carolinians of white ethnic background fought loyally in the war.

WORLD WAR II, 1941-1945

During the first year of United States involvement in World War II, the nation faced a serious military threat. But by the end of 1942 the tide began to change. By the end of 1944, victory was clearly in sight both in Europe and the Pacific.

At home the war brought prosperity at last. Wages, prices, employment, government spending, and tax-all rose tremendously, never to return to pre-war levels. The size and influence of the armed forces became a new factor to reckon within American society. American opinion, which had been seriously divided over the New Deal, was never completely united, and Roosevelt postponed discussion of domestic controversies and some unresolved international problems.

When the war ended in 1945, there were a million American casualities, and millions more in Europe and Asia were starving in their destroyed homelands. The world was still divided by hate and suspicion. A peaceful world was still in the future.

SOUTH CAROLINA AND WORLD WAR II

As many South Carolinians heard the news of the bombing of Pearl Harbor by radio on Sunday afternoon, December 7, 1941, they realized that the United States was once more at war. In all, nearly 200,000 men and women from the Palmetto State served in the armed forces. Troops were trained at Fort Jackson in Columbia, Camp Croft in Spartanburg, Parris Island, and numerous air bases throughout the state. The Charleston Navy Yard became a major war industrial center, and textile mills began producing war goods. The economy which had been spotty even under the New Deal, quickly boomed. Rationing and scarcities were felt by the entire civilian population.

In Washington James F. Byrnes resigned from the Supreme Court to assist President Roosevelt as director of Economic Stabilization, then director of War Mobilization. At the end of the war Byrnes served as Secretary of State under President Truman.

ACTIVITIES:

1. Make a chart showing men from South Carolina in World War II, showing: a. the number of men in service, b. leadership, c. Medal of Honor winners, example: Malcolm Johnson, Charleston, South Carolina, The Order of the Soviet Union, William Pinckney, Beaufort, South Carolina, The Navy Cross. Contact the first Jewish War Veterans Post in the Carolinas, and "The Samuel D. Turtletaub Post #237, Charleston, South Carolina. Founded by LeRoy Silverstein, Commander.

2. Have oral reports on: military camps in South Carolina, individual citizens of importance in the military, congressional leaders in United States Congress, what the people of South Carolina did to aid the war effort, Charleston as a major port during World War II, what changes took place in education, the changed role of women, particularly minority women during the war era.

3. Assume the role of an eighth grader during World War II and tell the class what your life was like.

4. Have the students ask at home to find rationing coupons from World War II and bring them to school, discuss their purpose, how they worked. Have them design such a system for items in short supply or over-priced today. Design the stamps and work out the system of distribution.

5. Select from available films to depict the war at home and abroad.

6. Hold a mock meeting of the State N.A.A.C.P. Assign students the roles of leaders at this time such as James M. Hinton, President, Mrs. Modjeska Simkins, Secretary, and Levi Byrd, Treasurer.

7. Trace on a chart legislative decisions for minority rights 1940-1945. This will require library research for information.

8. Hold a meeting of the organization of the Progressive Democratic Party organized in South Carolina in 1944. Then organize the party for today's society stating objectives, plans for the future and purpose.

9. Invite a person of Black, Jewish, Greek or German descent and ask him to address the class on the problems they had during World War II and how they reacted to them.

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY:

South Carolina:

Landers, Ernest P, South Carolina: The Palmetto State. pages 170-172.

Oliphant, et al., The History of South Carolina. pages 325-326.

American History:

Bidna, David et al., We The People, pages 316-337.

Glanzrock, Jay, Adventures in American History. pages 288-305.

Graft, Henry F., The Free and the Brave. pages 647-671.

Sandler, et al., The People Make a Nation, page 559.

Weisberger, Bernard A., The Impact of Our Past. page 699.

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Henry, Joann L., Bernard Baruch, A Boy from South Carolina. New York: Juvenile, 1971.

Hughes, Langston and Ana Bontemps, The Poetry of the Negro 1746-1949. New York: Doubleday and Company, Incorporated, 1957.

AUDIO-VISUAL AIDS:

The Black Soldier - From the "Of Black America" series.: Bill Cosby traces the Black man's heroic part in United States military history from the Revolution to Viet Nam. Bailey Film Association, film.

Black Contributions to American Culture: Leading American Negroes, among them, Mary McLeod Bethune. Singer Society for Visual Education, sound filmstrip.

Relocation of Japanese American: Japanese American during World War II--branded as traitors, expelled from homes and businesses and deprived of civil liberties. Documentary Photo Aids, sound filmstrips.

The Japanese American: Shows the effect of the experience of detention camps, open and legal discrimination, and early immigration to the United States as seen by Japanese Americans. Multi-Media, sound filmstrips.

Historical Black Biographies: 32 bright, attention-getting charts and a 48 page teacher's guide describe lives of prominent black Americans from every period of history. Charts depict personality and summarize highlights of their life. Interstate School Supplies, charts.

CHAPTER XVIII. SOUTH CAROLINA AND THE NATION SINCE 1945

OBJECTIVES:

1. To give the student an awareness of the social, legal, and economic problems faced by Blacks after World War II.
2. To assist students with an understanding of the strategies, programs, and methods used by Blacks to solve social, legal and economic problems after World War II.
3. To summarize the activities of prominent civil rights organizations in the quest for justice after World War II.
4. To have students inquire about the reactions of the white majority in South Carolina regarding civil rights, advancement of Blacks in civil rights, politics, economic well-being and social relationships after World War II.
5. To have students inquire about methods used by Black and white South Carolinians to solve civil rights problems after 1945.
6. To have students appreciate contributions made by famous Jewish, German, and Greek South Carolinians after World War II in politics, economics, and related activities.

CONCEPTS:

1. Most Blacks could not vote in South Carolina until after World War II.

2. Most Blacks were unskilled laborers or tenant farmers at the conclusion of the war.

3. All Blacks faced segregation in 1945.

4. Rice v. Elmore (1947) opened the election primary to all voters.

5. After World War II Blacks became better organized and more militant in their demands for civil rights and justice utilizing the courts, civil disobedience, and other strategies.

6. By the late 1960's desegregation of schools and related public facilities had begun and was beginning to attain some degree of acceptance.

7. There are a number of prominent Black, Jewish, German, and Greek South Carolinians who have contributed to politics and related professional fields.

8. The N.A.A.C.P. was the most important and influential organization to hasten desired reforms.

9. There was resentment and resistance to the civil rights movement by most white South Carolinians in the late 1950's and early 1960's ranging from legal recourses (state government) to extra legal (citizens councils) to illegal (Ku Klux Klan).

10. Blacks made substantial gains in education, economics, the arts and the professions as a result of the civil rights movement.

COLD WAR, CHALLENGE, AND FRUSTRATION, 1945-1975

When Harry Truman assumed the presidency in April, 1945, he confronted a divided international situation and serious problems at home. Tensions between the Communist nations and America's allies heightened, and by 1947 the Cold War was on. The Truman Doctrine, the Marshall Plan ushered in a policy of containment.

Economically, America was richer and more productive than ever. Truman called for a long list of reforms which he called the Fair Deal and eventually asked Congress for a series of civil rights, farm, and labor legislation.

In the Far East China came under Communist control. In June 1950, the Communist North Koreans invaded the South, and once more United States troops became involved in war.

At home a gigantic debate over foreign policy ensued and revealed deep discontent. A Red scare gave rise to McCarthyism. And in the election of 1952 the Democrats were defeated, and Dwight Eisenhower became President. Republican programs modified the New Deal approach to economic and social problems, but the 1954 desegregation decision of the Supreme Court ushered in a decade of militant activity, in which the black population made unparalleled progress toward full equality. Foreign policy under Republican leadership moved beyond containment to peaceful coexistence. The fighting in Korea ended, and United States relations with the Soviet Union improved.

In the closing years of the Eisenhower administration economic growth slowed and tensions between Russia and the United States heightened once again, and in the election of 1960, John F. Kennedy charged that the Republicans had failed to solve critical domestic and foreign problems. He won the presidency by a slim margin.

In the early years of the 1960's, it seemed that many of the promises of American society would be fulfilled under Presidents Kennedy and Johnson. Affluence increased and efforts were made to alleviate poverty and answer the Negro's demand for equality. Abroad, however, the United States became deeply involved in a war in Viet Nam which revealed a serious division among Americans.

In 1968 Richard Nixon was elected to the presidency and began to move toward ending United States involvement in Viet Nam and pursue detente with Communist leaders. On the domestic front Nixon took a predictably conservative stance in appointments to the Supreme Court, and disengagement from the Civil Rights struggle, and withdrawal from massive programs to aid the poor. Then, early in 1973 the press, the Congress, and the federal judiciary began exposing a series of scandals in the White House that shocked the nation. Nixon was forced to resign the presidency, and he was succeeded by Gerald Ford whose first major challenge was an economic recession that gripped the country.

SOUTH CAROLINA AND THE NATION SINCE 1945

After World War II South Carolina experienced the greatest economic growth in her history. Per capita income rose from $307.00 in 1940 to $893.00 in 1950 and to $2,590.00 in 1969. Agriculture, which had hit an all-time low during the depression, prospered again during and after the war. Changes came as farms became larger, fewer tenants were available, and agriculture was mechanized. Industrial growth was phenomenal. In 1968 alone $635,000,000.00 was invested in industry, creating 20,000 new jobs. As in agriculture, industry was diversified, though textiles still accounted for one-half of the state's industry.

Politically and socially there were likewise great changes in South Carolina. In 1944 the United States Supreme Court struck down the white primary, and in 1947 Federal Judge J. Waites Waring, a Charleston native, in Rice v. Elmore declared the South Carolina Democratic Primary open to all voters.

In 1948 a number of Southern politicians became unhappy with the civil rights stand of the Democratic Party and organized the States' Rights Democratic (Dixiecrat) Party. For President they nominated Governor J. Strom Thurmond of South

Carolina who campaigned for states rights and white supremacy. In the heated senatorial campaign of 1950 Thurmond was not able to defeat Olin D. Johnston, loyal to the Democratic Party, for the United States Senate.

In successive presidential elections South Carolina moved closer to the Republican Party. In 1952 a "Democrats for Eisenhower" movement was defeated by a slight margin. Then in 1954 Thurmond defeated the regular Democratic candidate for the Senate by a write-in vote. By 1968 Richard Nixon won the state's electoral votes in a plurality of a little less than 40 per cent. For two decades after the 1954 Supreme Court decision outlawing school desegregation, race relations became the central issue in state politics. For nearly a decade the state resisted integration, but beginning in 1963 with the integration of Clemson, the dual-school system in the state began to collapse. By 1970 entire school systems began to comply with court-ordered desegregation until only occasional private schools in the state remained racially segregated.

A REVOLUTION IN RACE RELATIONS

Two sets of the developments merged in the 1940's to produce the revolution in race relations in South Carolina which became central to the history of the state in the mid-twentieth century. One was the emergence of a new generation of black leadership in South Carolina; the other was World War II.

In November, 1939, the eight branches of the National Association for the Advancement of Colored People in the state had joined in establishing a state conference. And in 1942 a more militant leadership began to dominate the state group. James M. Hinton became state president, Mrs. Modjeska Simkins, secretary, and Levi Byrd, treasurer.

Meanwhile, the United States had entered World War II. The war ended the Depression abruptly in the South and ushered in a period of prosperity unknown for more than a hundred years. Blacks shared in the boom. Meanwhile Hitler's racist policies put racism on the defensive everywhere. And in Washington, President Franklin D. Roosevelt who had already shown friendship to the black cause, issued an executive order forbidding discrimination in defense employment. All these factors kindled a flame of hope which encouraged the leaders of blacks in South Carolina to speak forthrightly.

Speaking at Allen University in 1942, the Reverend John J. Alston declared that blacks were "in line with the war program, but the war program is not in line with us." Discrimination in American society makes "it necessary for us to fight on two fronts, at home and abroad." The next year the Reverend William McKinley Bowman put it squarely: "As long as we have a Jim Crow Army, Navy, and Air Force, even when there is a war; as long as the Southern Negro is disfranchised, under one pretext or another; as long as there is lynching; job discrimination; the theory of race superiority," South Carolina blacks will continue to speak out.

Meanwhile, black leaders in the state responded to the call of the N.A.A.C.P. to challenge the white primary in court. A test case was brought in Texas, Smith v. Allwright, and South Carolinians raised $500.00 for the legal and defense fund. Because there was so much white resentment of the N.A.A.C.P., black leaders formed the South Carolina Citizens Committee to conduct the fund drive. When the Supreme Court outlawed the white primary in Texas on April 3, 1944, the South Carolina Committee called on the state Democratic Party to open its primary to blacks and whites alike.

The state legislature acted hastily to preserve segregated voting. Governor Olin D. Johnston called a special session of the legislature, and quickly repealed laws regulating the primary and made the Democratic Party into a private club. Said Governor Johnston: "We South Carolinians will use the necessary methods to retain white supremacy in our primaries and to safeguard the homes and happiness of our people." Senator Burnet R. Maybank of Charleston echoed the same sentiments: "Regardless of any Supreme Court decision and any laws that may be passed by Congress, we of the South will maintain the political and social institutions we believe to be in the best interest of the people."

But blacks were encouraged by the Supreme Court decision, not discouraged by the legislature. In 1944 they organized the Progressive Democratic Party and elected John McCray, black newspaper publisher, chairman. The purpose of the new party was to organize blacks politically and put pressure on the state Democratic Party to accept black members. McCray challenged the regular delegation to the National democratic Party to accept black members. McCray challenged the regular delegation to the National Democratic Party but without success. In his Inside U.S.A. John Gunther characterized the actions of the South Carolina black community as "self-conscious and adult."

In February 1947, the N.A.A.C.P. challenged the South Carolina white primary. In Elmore v. Rice George Elmore, a merchant who had been denied a ballot in the 1946 election, challenged the white primary. In June the case was argued by N.A.A.C.P. counsel Thurgood Marshall, later an associate justice of the United States Supreme Court, before Judge J. Waites Waring. Judge Waring was a native of Charleston and was increasingly criticized in the port city by relatives and friends because of his views on race. In July Waring ruled that "racial distinctions cannot exist in the machinery that selects the officers and lawmakers of the United States...South Carolina is the only state which now conducts a primary election solely for whites...I cannot see where the skies will fall if South Carolina is put in the same class with these and other states."

The leaders of the Progressive Democratic Party were jubilant. McCray hailed the Elmore decision as "the most eventful act in our history since Lincoln signed the Emancipation proclamation." In April 1948, blacks voted for the first time in the Columbia city primary. In August about 35,000 blacks voted in the state Democratic Party without incident.

An important victory had been won. Black Carolinians learned that pressure and legal action could bring results. The pattern for black civil rights action was established in South Carolina. For two decades they worked within the framework of the law to gain the rights guaranteed under the Constitution to all Americans. The gains made under such a moderate program were slow in coming, but they were permanent.

Meanwhile, emphasis shifted from voting rights to education. In 1940 the state expenditure per white pupil was $50.81, while the amount spent per black pupil was $15.16. The average salary of white teachers was $948.00, while the salary for black teachers averaged $388.00. Patently, the South Carolina segregated school system was grossly inequitable.

The legal fight to end segregation in the public schools of South Carolina originated in 1948 in Clarendon County, a typical low country rural county. That year a group of blacks brought suit in the federal court to require the state and county to furnish school buses for black pupils. Judge Waring dismissed the case, and the following year a group of black parents petitioned the Clarendon County school officials to equalize black and white schools. The petition threatened legal action. In May 1950, a suit was filed charging lack of equality. In December, under N.A.A.C.P. auspices, the suit was replaced with another known as *Harry Briggs, Jr., et al., v. R.W. Elliott et. al*., attacking segregation as a violation of the Fourteenth Amendment. It demanded the end of racial segregation in the public schools. The case became the keystone in the N.A.A.C.P.'s nationwide campaign to break down school segregation.

In May, 1951, the case was heard before a three-judge panel-John J. Parker of North Carolina, George Bell Timmerman, and J. Waites Waring. The black parents were represented by N.A.A.C.P. counsel, Thurgood Marshall. The court ruled against the black parents, with Judge Waring dissenting.

Meanwhile, Governor James F. Byrnes had alerted the legislature to the danger of unequal facilities. The only was to stall integration, he said, was to equalize the black and white school systems. By 1957 South Carolina had enacted a sales tax and spent more than $150,000,000.00 on new school construction. A special legislative committee to coordinate state policy on segregation was established under the leadership of State Senator Marion Gressette of Calhoun County.

The N.A.A.C.P. appealed the Clarendon case to the Supreme Court, where arguments were presented in December, 1952. Representing the state of South Carolina was John W. Davis, Democratic candidate for President in 1924, and arguing for the Clarendon parents was Thurgood Marshall. Before the court the Clarendon case was placed with four other such cases and given the name of the Kansas case, Brown v. Board of Education. On May 17, 1954, Chief Justice Earl Warren delivered the opinion of the court that "in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal."

The words of Chief Justice Warren only solidified opposition to desegregation in South Carolina. While other states planned massive resistance to the court's order, South Carolina ignored it. By 1960 black Carolinians, now part of a national movement, were determined to challenge every vestige of segregation. On January 1, 1960, several hundred blacks assembled at the Springfield Baptist Church in Greenville to march to the Greenville Municipal Airport to protest segregation. Recently black baseball star Jackie Robinson had been threatened with arrest when he tried to enter the white waiting room. The president of the state N.A.A.C.P. conference, the Reverend H.P. Harper, told the assembled group: "We are sick of segregation. We want integration. We intend to press our claims for everything that is claimable from the Governor's Mansion on down.

The following month, on February 12, the first sit-in in the state took place in Rock Hill, when black students from Friendship College entered Woolworth and McCrory variety stores and sat down at the lunch counters. The sit-in movement had begun in Greensboro, North Carolina, on February 1. One of the demonstrators, Diane Nash described the attitude of the demonstrators: "Segregation is immoral. Seek a world where all men may be as free as you yourself want to be. Let us truly love one another, and under God, move toward a redeemed community."

The movement spread across the state--Manning, Orangeburg, Denmark, Columbia, Greenville, Sumter, and Charleston. The pattern was the same everywhere. Most of the demonstrators were college students who struck at the most obvious symbols of white supremacy, such as segregated lunch counters, drinking fountains, and libraries. The response was varied. There were arrests and some brutality, but the peace was preserved primarily because blacks maintained a philosophy of non-violence.

At first there was a stalemate. Then some communities, at the urging of businessmen and religious leaders, began to establish biracial committees to desegregate facilities. By 1963 desegregation was becoming fairly general.

Meanwhile, blacks began to exercise their right to vote. In 1958 less than 60,000 blacks registered to vote in South Carolina in the statewide re-registration, only 14.8% of those of voting age. Nevertheless, in the 1960 Presidential election they provided the margin by which John F. Kennedy carried the state. By 1964 37% of eligible blacks had registered. Then following the Voting Rights Act of 1964, registration rose considerably, so that by 1972, 58% had registered. This is a low percentage nationally, but it compared favorably with state white registration of 63%. A seemingly-unanimous black vote for Ernest F. Hollings in 1966 assured his election to the United States Senate in 1966, as was the black vote for Governors Robert E. McNair and John C. West. In 1968 blacks held twenty-six elective offices, and in 1970 James Felder, I.S. Leevy Johnson, and Herbert Fielding were elected to the state legislature. Generally, the state Democratic Party became sensitive to black wishes, and in the 1970 state Democratic Convention a resolution calling for freedom of choice in public schools over integration was substantially defeated.

Desegregation in the state's schools did not begin until 1963. The initial break began at Clemson on January 28, when Harvey Gantt registered. Governor from 1959 to 1963, Ernest F. Hollings had begun to prepare whites for the inevitability of integration. In the fall of 1962 the nation had been apalled at the violence when James Meredith attempted to register at the University of Mississippi. Behind the scenes the governor worked with a number of white South Carolinians to insure the peaceful integration of Clemson, including industrialist Charles E. Daniel of Greenville, state Senator Edgar A. Brown, Clemson president Robert Edwards, John Cauthen, textile lobbyist, and incoming Governor Donald L. Russell. In his farewell address to the legislature on January 9, Hollings set the tone for the next decade: "As we meet, South Carolina is running out of courts. This General Assembly must make clear South Carolina's choice, a government of laws rather than a government of men. We must move on with dignity. It must be done with law and order. The state's institutions and law enforcement agencies have been charged with their responsibilities."

Gradually, integration took place in most public institutions in the decade of the 1960's. Opposition was registered by whites in the organization of White Citizen's Councils throughout the state and activity by the Ku Klux Klan. White private schools began to spring up across the state. Though there was some court ordered school integration prior to 1970, massive desegregation occurred under court order in 1970-1971. When the Greenville County System was forced to integrate, Governor McNair went on television to say that the state had "run out of courts, run out of time, and must adjust to new circumstances. I will oppose any effort to close down public schools." By 1973, the vast majority of students in the state were attending integrated public schools.

Integration did not come in the 1960's without incident. In February, 1968, a tragedy at Orangeburg shattered South Carolina's relatively calm adjustment to an inclusive society. Violence erupted when college students challenged the white only policy at the town's only bowling alley. For three nights the town was filled with turmoil, and state troopers and the National Guard were called out to restore order. On the night of February 8, three black teenagers were killed and twenty-seven others wounded. Most were shot from the side or rear as they ran for cover. In civil rights groups the event became known as the "Orangeburg Massacre."

In Charleston in the spring of 1969, a 100-day strike by hospital workers brought national attention to the port city. Demanding union recognition, increased minimum pay, and new grievance machinery, the workers marched in the streets without major violence. When the strike was finally settled, Miss Rosetta Simmons, one of the black leaders remarked: "We gained recognition as human beings in the community. It has accomplished a lot for the poor people of the city...We are returning to work with a relation of mutual respect and dignity."

By the late 1960's the Negro of the 1920's had been replaced by a generation of black Carolinians who had grown up in the turbulent years after World War II. Idus A. Newby described them in his study, Black Carolinians:

> He was more secure personally and economically, better educated and healthier, more at ease in the world he lived in. He had greater opportunities and more ability to use them. He had a more positive

> attitude toward himself and his race, an inner strength that his parents and grandparents never had. He had a surer grasp on his problems, a more realistic understanding of white Carolinians and his relationship with them...Organization, perserverance, activism, realism, a willingness to challenge white Carolina--these he came to see as the devices most likely to advance his cause...No one could do for him what he could do for himself.

By the early 1970's Governor John West expressed the conviction that in politics, "the race issue was dead." And black attorney Matthew J. Perry detected "a noticeable upsurge of good feelings between the races." Senator Ernest Hollings said that "we've done pretty well, and we're pretty far down the road...and we're all satisfied we're going to live pretty well together."

MR. SPEAKER - SOLOMON BLATT OF BARNWELL

Under the South Carolina state constitution power is centered in the General Assembly, and for thirty years, from the 1930's to the early 1970's, power in the Senate and House of Representatives was concentrated in the hands of two men, Edgar A. Brown and Solomon Blatt, both from Barnwell County. Brown served in the House from 1920 until he was elected to the Senate in 1928 and remained there until his retirement in 1972 at the age of 84. Blatt was elected to the House in 1932, and served as Speaker from 1937 to his retirement from that post in 1973, with only a four-year break. Unique in the annals of its history has been the career of the Jewish immigrant's son who rose to power in South Carolina.

It was early in 1893 that Nathan Blatt, native of an isolated farming village in Russia, took his life savings and with thousands of others booked passage to America, the land of opportunity. Arriving at Ellis Island he was welcomed by a Jewish resettlement organization and assigned to live in South Carolina. In Charleston he was given a peddler's pack on credit by M. Hornik and Sons. Starting out on foot, knowing almost no English, Nathan Blatt began to sell his wares between Charleston and Augusta.

By the end of 1893, Blatt was ready to settle down, so he rented a small store in Blackville where he sold his wares and lived as well. Two years later, in 1895, he had saved enough money to pay the passage of his wife Mollie and son Jacob across the Atlantic. In Blackville on February 27, 1896, their second son Solomon was born.

Moving his family out of the store to a house, Nathan Blatt put Solomon to work in his business as soon as the boy could see over the counter. Since there was no synagogue in Blackville, the Blatts had family worship at home and strictly observed the Kosher food regulations and the holidays of the Jewish calendar. For a time the elder Blatts conversed at home in Yiddish, but in time English came easier. The children later forgot the Yiddish they had heard.

After graduation from high school Sol Blatt enrolled in the University of South Carolina, and he became interested in studying law. But when he graduated from the University in June 3,1917, the United States had already entered World War I. He volunteered for the army, but did not pass the physical examination. Only with the assistance of his congressman, James F. Byrnes, was he allowed to join the army. Temporarily assigned to Camp Sevier in Greenville, he was soon on his way to France.

In the spring of 1919, he returned home and became the law partner of future governor J. Emile Harley in Barnwell. The next year he married Ethel Green of Sumter. Their only child, now Federal Judge Solomon Blatt, Jr., was born the following year. By 1934, Blatt was eager to be on his own and opened a law office in Barnwell.

His first venture into politics was in 1930 when he ran for a seat in the House of Representatives. Blatt was defeated, he always believed, because of a whisper campaign about his religion. He vowed to stay out of politics, but he could not resist. In 1932 he ran unopposed for a House seat and won.

Sol Blatt's early years in the legislature were overshadowed by the struggle between Governor Olin D. Johnston and the State Highway Department. Since 1929 South Carolina had been involved in an ambitious project to build paved highways throughout the state under the leadership of Chief Highway

Commissioner Ben Sawyer. He was opposed by Johnston, who won the governorship in 1934 campaigning against the power of the highway department.

Sawyer had been a friend of Sol Blatt since their college days at the University of South Carolina. Blatt became one of the leaders in the House to foil the governor's efforts to take over the highway program. The anti-Johnston forces were successful, and control of the department went to the legislature, not the governor.

In 1936, the position of Speaker of the House was vacant, and Sol Blatt announced his intention to run. The Johnston forces tried to defeat him, and feelings ran so high that Blatt and C.B. Kendrick of Spartanburg actually came to blows on the floor of the House. However, In January, 1937, the House of Representatives elected Sol Blatt its Speaker. Not long after his election, seventy-three year old Nathan Blatt visited the House chamber to watch his son preside. In an editorial the Columbia State said: "Not in many nations of the world today will a Jewish immigrant father see a son presiding over the deliberations of a law-making body."

In the hot political battles of 1938, there were efforts to smear Blatt because of his religion. Such efforts usually backfired. Once when a newspaper in the state slurred the Speaker's religion, Representative Thomas H. Pope of Newberry rose to say: "If we had about a million Jews in South

Carolina as good as Sol Blatt, South Carolina would be a better state." The House voted a resolution of confidence in the Speaker, condemning religious bigotry. Thereafter the opponents of Sol Blatt opposed him on political, not religious grounds.

Blatt became an important member of the small group from Barnwell County that wielded extraordinary power in state government. Frequently known as "the Barnwell Ring," the group included Lieutenant-Governor, later Governor Emile Harley, Edgar A. Brown, president pro tem of the Senate and chairman of the Senate Finance Committee, and Winchester Smith, chairman of the House Ways and Means Committee.

A highly controversial figure in state politics, Sol Blatt presided over the House for more years than any other person in South Carolina history. He ran the House, as one reporter put it, "with an iron hand encased in a velvet glove." Always attuned to the special interests of smaller counties, conservative fiscal management, and attentiveness to the growing economic interests that brought prosperity to the state, Sol Blatt remained Speaker of the House until his retirement in 1973 in the face of stiff opposition.

Blatt's career, in many ways, was a fulfillment of the American dream. Less than half a century after Nathan Blatt arrived from Russia, almost penniless in Charleston, his son emerged as one of the strongest political powers in the history of South Carolina.

BLACK CAROLINIANS IN TODAY'S WORLD

Jesse Jackson

Among the leaders of the younger generation of blacks in America today in a Greenville native, Jesse Louis Jackson, born in the South Carolina Piedmont city on October 8, 1941. Jesse Jackson's childhood home was typical of many in the South. It was a small, unpainted wooden house of three rooms with an open toilet on the back porch and a wash pot in the back yard. Yet "ours was a very stable home and a very loving home," he later recalled. His parents were faithful church members, and "my sense of moral consciousness was developed in our home."

Very early he learned the lessons of racial discrimination, yet his pride and self-confidence developed early. His first job at the age of six was delivering wood from his grandfather's woodyard. By the age of eleven, he was in charge of the woodyard, hiring and firing workers, collecting bills, and making the payroll.

His mother was determined that he should be educated. He graduated from Sterling High School in Greenville in 1959 where he starred in football, basketball, and baseball. He was offered a contract with the New York Giants, but instead accepted an athletic scholarship at the University of Illinois. When he was told that blacks were not allowed in star positions on the football team, he transferred to North Carolina Agricultural and Technical College in Greensboro.

At A. and T. College, Jackson starred in football and was elected student body president. In 1963, he became involved in the civil rights movement. He quickly became the leader of the sit-in movement in Greensboro and for ten months led the almost daily protest marches and demonstrations.

In 1964, he was graduated from college, and the following year decided to enter the ministry and enrolled in the Chicago Theological Seminary. There he became convinced that the Bible was "nothing but a succession of civil rights struggles by the Jewish people against their oppressors." In 1965, he joined Martin Luther King's drive for civil rights in Selma, Alabama, and back in Chicago he became the leader of a coalition of civil rights organizations.

When King established Operation Breadbasket, a movement to combat employment bias against blacks by economic boycott, Jackson became the leader of its branch in Chicago. In a matter of a few months a number of companies had singed employment agreements with Operation Breadbasket. At Christmas Jackson instituted a "Black Christmas" with a "Soul Santa" urging blacks to purchase goods produced by black businesses. "What we need," he said, "is white folks' technology and black folks' love."

King appointed Jesse Jackson the national director of Operation Breadbasket in August, 1967, and he was with Martin Luther King when the black leader was assassinated on April

4, 1968. By December, 1971, there was growing rift among the leaders of King's organization, the Southern Christian Leadership Conference, and Jackson was suspended from his post with Operation Breadbasket. Subsequently, he founded his own organization, PUSH - People United to Save Humanity - based in Chicago. And in 1973, he opened a Southern branch of PUSH in his native Greenville.

Handsom and physically imposing, Jesse Jackson stands six feet two inches tall. He has abandoned the conventional suit and tie for dashikis, turtleneck sweaters, and bell-bottom trousers. He believes in a militant, non-violent black power based on economic and political organization.

Joe Frazier

One of the world's outstanding boxers is Joe Frazier, a native South Carolinian who was born in Beaufort on January 17, 1944. One of thirteen children of Dolly and Rubin Frazier, he grew up on the family farm where he assisted his father who had lost an arm in an accident. Young Joe became his father's left arm: "He'd hold a bolt with his right hand and I'd screw it. By the time I was seven I could drive a tractor, and when I was eight I was driving an automobile. He taught me everything I know about life."

The Fraziers were devout Christians. And Joe, who has his own rock-blues group, learned to sing in the Baptist church of his boyhood: "I never sang in the choir, but I would often lead a song from the audience. You know, someone would start singing and then everyone would join in."

Joe Frazier was a fighter as a boy, though his mother refused to allow him to play football for fear of his getting hurt. When he was fourteen Joe beat up a white man for calling him a "nigger." At his mother's insistence he dropped out of school and left town. Going to Philadelphia, he began boxing as an amateur. In 1964 he won a gold medal for the United States at the Tokyo Olympics.

Turning professional, Joe Frazier began to gain wider recognition. "Getting hit by Joe," one of his sparring partners said, "is like getting run over by a bus." When Muhammed Ali was disqualified, Frazier was declared world heavy-weight champion of the world in February, 1970, but millions of fans would not accept the decision until Frazier outboxed Ali in Madison Square Garden on March 8, 1971. Frazier kept the title until he was defeated by George Foreman in January, 1973. A year later Frazier lost to Ali.

Joe Frazier is five feet eleven and a half inches tall and weighs 205 pounds. Married to his wife Florence since they were teenagers, the Fraziers have five children. A non-drinker and non-smoker, Frazier is a devout Christian. He spends much of his time with his rock-blues group, the Knockouts, for whom he is lead singer and guitarist.

Juanita Goggins

The first black woman to serve in the South Carolina House of Representatives is Juanita W. Goggins of Rock Hill. A native of Pendleton, the daughter of Willie and Lillian Wellmon Aikens, she was educated in the public schools of Pendleton and was graduated from South Carolina State College, in 1957. She has since done graduate work there and at the University of South Carolina.

Married to Dr. Horace Goggins, she has taught home economics in the public schools of York, Chester, and Rock Hill. Widely active in civic organizations, Mrs. Goggins became active in politics at the precinct level and in 1972 she became a delegate to the South Carolina and later the National Democratic Party Conventions. In 1974 she was elected to the State General Assembly, and during her first session she was appointed to the powerful Ways and Means Committee.

AN INTERVIEW WITH REPRESENTATIVE NICK THEODORE

Today, there are approximately 2,188 persons in South Carolina of Greek descent. Nearly one-half of these Greek Americans live in Charleston, but there are sizeable communities in Columbia, Florence, Greenville, and Spartanburg. Among them are some of the most influential citizens of their communities.

One of the most prominent Greek-Americans in South Carolina today is Nick Andrew Theodore, a native of Greenville and a member of the South Carolina House of Representatives. Born in 1928, the son of Andrew J. and Lula Merns Theodore, he was graduated from Furman University in 1952. Active in his church and community, Theodore was named Outstanding Young Man in South Carolina in 1962. He was elected to the House of Representatives in 1962, and has served in the Senate, as well as the House.

On January 24, 1975, Professor A.V. Huff, Jr., interviewed Representative Theodore about his membership in the Greek community and his contributions to South Carolina.

Dr. Huff: This morning I am talking with Representative Nick Theodore of Greenville.

In your classes in South Carolina history you have been studying the contributions of various ethnic groups and this morning we want to talk with a representative of the Greek community who has become a prominent member of the House of Representatives in South Carolina.

Mr. Theodore, I understand that your parents came to South Carolina from Greece and we would be interested in knowing something about how and why they came and what they found when they came to Greenville.

Rep. Theodore: My father, like so many aliens, found out about America through others in his country, and about 1914 he embarked upon his journey to the United States to find a better way of life for himself, and hopefully, at some later date, for his future wife and family. In 1914, when he arrived in America he first lived in New York for approximately six months, where he was a "fruit hawk." Some six months after this he decided to come to Greenville, South Carolina, where he had a friend. From that time on my father made Greenville, South Carolina, his home.

Several years later, he went back to Greece, to Sparta--a little country town in the Sparta area--and brought my mother back to America, and they were married in Greenville. They raised five children in Greenville, and we have all been residents of Greenville County since that time. (As a matter of fact, our entire family still lives in Greenville, with the exception of one sister, who lives in Washington, D.C.) My father found rather quickly that he loved America and that he wanted to remain here. As a result, he felt that this was the place in which he could best raise a family. To my knowledge, he only went back to Greece on one occasion after he brought my mother back and that was to visit his brother who was in very ill health. He told me after making that one trip to Greece that he would not make any further trips to his home country because America was his country.

Basically, that's their background in a nutshell. I think probably people who come from a foreign country appreciate our country, America, much more than those of use who were born here. They have a way to compare it, and unfortunately those of us who were born in America don't have that particular asset. Maybe sometimes we fall a little short in recognizing the true benefits of this country.

Dr. Huff: Mr. Theodore, growing up in Greenville, you had the opportunity of being a part of the Greek community. What experiences do you remember that you had which might be uniquely part of that experience as well as other experiences which many other South Carolina teenagers would have?

Rep. Theodore: Well, Mr. Huff, I would say initially the most remarkable part of a childhood that I remember is that while we were Americans of Greek descent and going to school during the regular hours, right at the end of the regular hours of elementary and high school years we were compelled to attend a Greek school for several hours in the afternoon. As a result we found ourselves in a position when completing our school activities we would, instead of being able to participate in some of the sports like football and basketball first thing that afternoon or doing some of the other social activities that all of us enjoy as students, we would be involved in a Greek school class for sometimes two to three hours. At the time I did not appreciate it; however, today I can see that there was a great deal of value involved in it.

As far as the neighborhoods in which we lived, I think that we had very good relationships with all of our neighbors even though my parents did not speak English that well.

We were always accepted in the neighborhoods and got along fine with the people on the streets and the various areas of Greenville.

Dr. Huff: You have had a distinguished career both in the Senate and in the House of Representatives in South Carolina. I wonder if you would mind sharing with us how you happened to get into politics and what has kept you interested in public service during these years.

Rep. Theodore: Initially, through an organization which was termed the Sons of Pericles. This was an organization that was sort of parallel with the DeMolay--a secret fraternity of young men, young boys really, from ages 14 to 21 who were of Greek descent belong to this organization. I became active in The Sons of Pericles, becoming a local president and later the District Governor and then finally the Supreme President of the national organization. Later on I found that it was the sort of thing that turned me on, being involved in clubs and fraternity work. I became very active in high school, especially my junior and senior year in class politics, becoming senior class president, joining the DeMolay and becoming Master Counselor in the DeMolay organization, and serving with some other friends in social clubs. After I finished high school and college, I joined the Greenville Jaycees. And from that time on I found myself very active. They elected me president of the Greenville Jaycees and backed me for the president of the South Carolina Jaycees, and from the Jaycees I launched into the political world. Once I became an "exhausted rooster," as they call it in the Jaycees when you become 36 and you are then no longer an active member, I could not stop my momentum and it led me into the field of politics and in 1962, I was elected to the House of Representatives.

On my first encounter in politics, due to my Jaycee activities and other activities, I knew a good many people and had grown up in the city of Greenville, and, therefore, I felt, in fact there was literally no problem or any obstacle that I encountered in the city of Greenville in attempting to acquire votes to get elected. However, in the areas that did not know me, as a person with Greek background, I ran into a little resistance. I would hear some comments about those things and I was satisfied that I would encounter some obstacles of this type. However, upon being successful in 1962, I had no problem as far as being an American citizen of Greek descent being re-elected year after year. I received, after my first entry into politics, a very successful vote, both in my campaigns for the House of Representatives and for the State Senate. I mention that because I think probably this is something that is not to be hidden or to be ashamed of, but merely something that we need to recognize--that all people have built-in assets and liabilities when they attempt to move into a political arena. These things worked out exceptionally well, and I think that probably I understand the common man's problem as well as if not better than most of the elected representatives.

Dr. Huff: Mr. Theodore, you have had wide experience now in state government and are working in a number of areas, particularly in education, in charting the future course of South Carolina. From where you sit what do you see as the pressing priorities of South Carolina state government for the future?

Rep. Theodore: I think we have many challenges for our state in the future, primarily because we are a growing state. South Carolina for many years was a very poor state, and as a result of the influx of new industry into the area we now find ourselves in a much more prosperous than we've ever been before. And, therefore, when we have enlarged population, enlarged industry, and enlarged business conditions we will find outselves with enlarged problems. And, for that reason, I think we have some strong challenges that we must encounter and meet head on. In the field of education, I'd say that our largest challenge exists in providing quality education at all levels of teaching: kindergarten, elementary, high school, higher education, vocational education, technical education. Of course, this lends back to the individual freedom that we all enjoy in a democratic society and as a result we can maintain freedom--educational freedoms that would allow each citizen of South

Carolina, whether they be in the kindergarten program or whether they be in an advanced education program, to receive the very maximum that I think that we will have built the base that will maintain the type of environment and individual character necessary to carry on a very fruitful and successful government.

Beyond that point, I think that probably the thing that concerns me as much as our economic situation, which hopefully will be over in a few months to come, is the attack on other's property. Specifically, I'm referring to the armed robberies that are taking place throughout South Carolina and through the nation. I feel like that we must go back and rejuvenate the spirit of respect towards other people and their property. It apparently has deteriorated through the years, and for that reason today, each time we turn on the radio or watch television or read the newspaper, we find in a small area such as Greenville County, three to five or six armed robberies taking place. And when a robber is armed he is a potential killer. I think we need to get back to the basics of the dignity of people and providing within all of our cities once again the fiber of respect towards one's fellow man.

Dr. Huff: Mr. Theodore, as you reflect on your own experiences and your own background, what would be some of the things out of your Greek heritage that have meant the most to you as you have sought not only to be a businessman in the community but also as an outstanding public servant.

Rep. Theodore: Of the heritage that came from Greece to America to the first-generation Greek people, there is a strong dedication of family life. The family is basically the strongest element of a Greek person's philosophy. Together they must strive toward greater things and must accept the difficulties of life. As a result, any time there were problems in the past, and I hope it will always remain this way in the future, we were always able to turn to one another in our family, and most other families within the Greek community, to find some spirit of security, confidence and assitance.

Of course, due to the fact that there were limited numbers of individuals, and my father was one of the first that came to Greenville, there was a banding together naturally of those who had the same ethnic background. In the community, as soon as it was possible, a church service was begun. Not necessarily by an official priest or someone of this type but by someone who did gather them together to have various religious sessions. Shortly thereafter there were enough families to pay for a priest to come into the area and renovate an old frame house on the site of the St. George Greek Orthodox Church in Greenville today. The Church played a tremendous role in the upbringing of young Greek-Americans in Greenville and South Carolina and throughout the United States. The Church itself was the vehicle by which these people were able to move into society and learn more about the community, learn more about the life role that we would play in the Greenville County and South Carolina's future.

So basically I would say that the two most important factors that developed from the Greek heritage through my father and mother and the many other families that were in South Carolina would be that, first, to recognize the input of religious activities and the very strong feeling about our Church. And then, second, to remember when the most important crises developed in life that the family would be the greatest element that might be able to assist us through the good and bad times. These two philosophies are the ones they brought to this country from Greece and quite frankly I am very hard-pressed to find any two other items that would better substantiate a foundation for the growth of people in our country.

Dr. Huff: Thank you, Mr. Theodore. We have been talking this morning with the Honorable Nick Theodore, a member of the House of Representatives from Greenville, who has been reflecting on his Greek heritage and his part in the life-building of a better South Carolina.

Activities:

1. Have oral reports on:
    a. The Orangeburg tragedy (See Nelson and Bass, The Orangeburg Massacre.)

b. The hospital strike in Charleston (Write to Mary Moultrie who was instrumental in leading the workers in their demands for improvements.)

July 12, 1947, Judge Waites Waring issued his decision in Elmore v. Rice which brought an end to the all-white democratic primary. After reading and discussing the case, answer the question: "How did this affect Judge Waring's life?" (Refer to Saturday Evening Post.)

2. In 1951, South Carolina instituted a $75 million program to make black schools as good as white schools, levying a 3% sales tax to support it. Write a paper supporting or opposing this decision.

3. Hold a mock Supreme Court trial in the case of Elmore v. Rice. Write your own decision. See the teacher's guide for the decision.

4. Have students ask their parents how they learned of the 1954 School Desegregation decision. Each student may record his responses and list on the board the negative or positive reaction. Compare this with the present attitude towards integrated schools.

5. Have students study the influences of mixed groups on our language by asking each child to define and find the sources and origins of words or expressions which he notices are used more in his home than at school.

6. Tape recordings can be exchanged with other lands in English or native languages through the services of World Tape

Pak, Inc. P.O. Box 9211, Dallas 15, Texas.

7. For class research and discussion:

   a. How has affluence affected the civil rights movement and equality of all minority groups?

   b. Who is most affected when business is not good, prices are high and there is too much unemployment? How are they affected and why?

   c. What, in the opinion of the class, should be South Carolina's goals and priorities for the next ten years? Why?

   d. In the future what can each class member contribute to the growth and welfare of South Carolina to insure proper balance for all people, such as, ethnic groups, the elderly, welfare recipients?

8. Obtain one of Jesse Jackson's or Sol Blatt's speeches. After listening to it, explain the differences and similarities of their philosophy, ideals, ideas, and political views. (See Jesse Jackson "One Leader Among Many" Time, April 16, 1970. Zimmerman, Samuel L. Negroes in Greenville, 1970.

9. If there is a special occasion which ethnic groups celebrate, have your class participate. For example, there is a Greek festival held each year, in Charleston, at Middleton Gardens. Students can dance, listen to Greek music, eat Greek food, and hear guests from Greece who tell of social heritage and how Greek Americans retain their heritage. Investigate the Greek's popular card game Koum-Kan, Why is it popular? Do you consider it fun?

10. Visit any museums, exhibits, art galleries in your area and study the ethnic contributions depicted. To foster good community relations, interested students may hold a community wide cleaning to help such organizations acquire ethnic books or rare documents to complete their library collections.

11. Assign the class to groups. In each group have one Greek, one Jew, one black, one German or Scotch-Irish, French or Indian and one other student. One should be a teacher, one a lawyer, one a doctor, one a merchant, and one a minister. Have them assume they are the last survivors in a nuclear disaster and that only one of them can survive. They each should state the best reason (s) why it should be them and among the group each will have to determine who will be permitted to live and explain why that person was selected.

12. Assume you are a newspaper editor. Write an editorial praising or condemning the effects of school busing on the students of South Carolina.

13. Prepare a large map of South Carolina with various symbols indicating the areas where different ethnic groups live. Discuss whether these people are located in such areas by choice or by pressures of some kind.

14. Have the class draw cartoons of the Rock Hill Sit-In protest and display these in the classroom. See teacher guide.

15. Explain how the "X" in Christmas (XMAS) is related to the Greek language. X is the Greek symbol for Chi.

16. Divide the class into four groups. Have each group write a short one-act play on the history of blacks, Jews, Germans, and Greeks in South Carolina. Present the play to the school as a class activity.

17. Write a biographical sketch of: Joe Frazier, Jesse Jackson. Ask the class to write a letter to each of them; select the best letters to mail, or ask the class to compose the letters as a group activity. Include the replies, the sketches and any other available information as a bulletin board display.

18. Divide the students into groups and have them make a calendar. (Each group will make two calendars.) The calendar should represent one of the nine months of school. One calendar for important events. The second for birthdays of South Carolinians of note. Use these calendars in the classroom each month.

19. Assume the role of Nick Theodore, South Carolina Representative from Greenville, and present your story to the class using information from the teacher guide.

20. Senator Ernest F. Hollings is of German origin. Make a list of South Carolinians presently in leadership positions in South Carolina and do a short biographical sketch of each or plan a bulletin board of newspaper and periodical information about each of them.

21. Plan a class trip to areas below and visit sites of historical interest which you have been discussing all year.

Places you might visit:

Charleston: Catfish Row - scene of Porgy and Bess

Charleston Museum - displays of ethnic interest

Charleston Harbor - where Robert Smalls maneuvered the Planter into Union hands

The Greek Orthodox Church - first Greeks to organize and settle in South Carolina

The Jewish Community Center

Beth Elohim - the first Reformed Jewish Synagogue in South Carolina

The French Huguenot Church

Bamberg, Williston and Blackville, Honea Path:

Mennonite settlers such as the Hershbergers

Abbeville: Yoders' Kitchen - Dutch

Beaufort: Penn's Community Center in Beaufort is the site of many black activities of the last two decades

Columbia: Visit the capital to see people like Nick Theodore and Juanita Goggins.

Greenville: Visit a German bakery

22. Attend the special annual services at the French Huguenot Church. (The only Huguenot Church in America - Corner of Queen and Church streets, Charleston, South Carolina) honoring French descendents.

23. Invite a Jewish immigrant from Nazi Germany to speak to the class on anti-Semitism.

24. Describe what is being done in your community by Jews to promote health, recreation and safety. Do the same for Germans and Blacks.

METHODS TO FUSE SOUTH CAROLINA HISTORY WITH AMERICAN HISTORY

South Carolina:

Landers, Ernest, *South Carolina, The Palmetto State*. pages 187-212.

Oliphant, et al., *The History of South Carolina*. pages 327-337.

American History:

Bidna, David, et al., *We The People*. pages 381-396.

Glanzrock, Jay, *Adventures in American History*. pages 306-337.

Graft, Henry F., *The Free and the Brave*. pages 673-697.

Sandler, et al., *The People Make a Nation*. pages 569-711.

Weisberger, Bernard A., *The Impact of Our Past*. pages 733-739.

Wilson, Raymond and George Spiero, *Liberty and Union*. page 767.

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Davis, John A., ed., *The American Negro Reference Book*. Englewood Cliffs, New Jersey: Prentice Hall, 1966.

Edmonds, Helen G., *Black Faces in High Places*. New York: Harcourt, Brace, Jovanovich, 1971.

Golden, Harry, *Mr. Kennedy and the Negroes*. Cleveland: World Publication Company, 1964

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Muse, Benjamin, *The American Negro Revolution from Non-Violence to Black Power*. Bloomington, Indiana: Indiana UniverPress, 1968.

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Walters, Pat and Reece Cleghorn, *Climbing Jacob's Ladder: The Arrival of Negroes in Southern Politics*. New York: Harcourt, Brace and Jovanovich, 1967.

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Halliburton, Warren J., *The Picture Life of Jesse Jackson*. New York: Franklin Watts, 1972

Leber, George J., *Greeks in the United States*. Washington, D. C.: Washington Order of the AHEPA, 1972.

Lewiston, Mina, *Rachael and Herman*. New York: Franklin Watts, (The story of a Jewish family's difficulty in adjusting to a new neighborhood.)

Rollins, Charlemae, *They Showed the Way*. New York: Crowell, 1964. (Forty Negroes who have attained recognition as being first in their particular field; mentioned are persons such as Mary Bethune.)

Woodson, Carter, *Negro Makers of History*. Washington, D. C.: Associated Publishers, 1938.

Zimmerman, S. L., *Negroes In Greenville*. Greenville, South Carolina: A Press, 1970.

AUDIO-VISUAL AIDS:

Sit-In: McGraw Hill Book Company, film.

Cast the First Stone: Documentary by ABC-TV, Anti-Defamation League of B'Nai B'Rith.

Black G. I.: Studies discrimination against Black servicemen both on and off military bases. Briefly traces the role of Blacks in post wars, then focuses on Viet Nam and disproportionate percentage of frontline Black troops and casualities. Western music, dashikis are often illegal and recorded soul music can start a barracks brawl. Includes interview with the first black combat general and United States Army history, and with Assistant Secretary of Defense for Civil Rights. Indiana University, film.

Heavyweight, Inc.: The story of Joe Frazier, heavyweight boxing champion. Tripod Distribution, film.

In the Name of Religion: Students see examples of present day prejudice against religious minorities. Coronet Instructional Media, film.

American Families: Six urban American families: French, White, Jewish, Puerto Rican, Chinese, and Italian ancestry. Coronet Instructional Media, sound filmstrips.

Civil Rights: History, development and future course of the struggle by minority groups to gain greater leverage in political, economic and social sphere. Educational Record Sales, sound filmstrip.

The Southern Negro, Parts I and II: Interviews members of Negro community in York, South Carolina, on equality, education, voting rights, ambitions, etc. Indiana University, filmstrip.

The 20th Century Revolution Over Civil Rights: United States History Society, Incorporated.

We'll Never Turn Back: Story of voter registration in the South. University of California at Berkely, filmstrip.

Social Movements: To Change a Nation: Details of four major historical movements for social reform, Part I, Blacks; Part II, Women; Parts II and IV, War. Guidance Associates, sound filmstrips.

We Shall Overcome, Guy and Candie Carawan: Songbook of Songs of Southern Freedom Movement. Children's Music Center, songbook.

New Goals for Black Americans: Describes the phases the black revolution has taken since World War II. Educational Record Sales, filmstrip.

The Negro American Citizen: The Negro and the New Order (1946-1954/Forward Thrust To First Class Citizenship (1954-1956). Drago of Carolina, cassette.

Hope, Disillusionment and Sacrifice (The History of Black America): Describes recent black history from Truman's commission of Civil Rights and the Sit-In to Dr. King;s "I Have a Dream" speech, Baker and Taylor, sound filmstrip.

Negro History Since 1945: Civic Education Service, Inc., transparency.

Russian, Ukranian and Czech Americans, Greek and Hungarian Americans: Includes Greek immigration before World War I and following the Hungarian Revolt of 1956. Baker and Taylor, cassette.

Social Progress in the Late 1940's; The Eisenhower Years and School Desegregation: Features integration in armed forces and football, and many others. Eisenhower is faced with integration of education. Baker and Taylor, cassette.

SOURCES OF AUDIOVISUAL MATERIALS

ANTI-D-L. Anti Defamation League of B'nai B'rith, 805 Peachtree Street, N. E., Room 635, Atlanta, Georgia 30308.

AUDIOVISUAL AIDS LIBRARY. South Carolina State Department of Education, 1513 Gervais Street, Columbia, South Carolina 20006.

ATLANTIS. Atlantis Productions, Inc., 894 Sheffield Place, Thousand Oaks, California 91360.

BAILEY. Bailey Film Associates, 11559 Santa Monica Blvd., Los Angeles, California 90028.

BAKER AND TAYLOR COMPANY. Baker and Taylor Company, AV Services Division, P. O. Box 230, Momence, Illinois, 60594.

CALHOUN. Calhoun Co., 1217 Broad River Road, Columbia, South Carolina 28210.

CAROSEL. Carosel Films, 1501 Broadway, New York, N. Y. 10036.

CAROLINA SCHOOL SUPPLY. Carolina School Supply, P. O. Box 2185, 2619 W. Blvd, Charlotte, N. C. 28233.

CIVIC. Civic Educational Service, Inc., 1733 K. Street, N. W., Washington, D. C. 20006.

COOK. David Cook Publishing Company, 850 North Grove Street, Elgin,Illinois 60120.

CORONET. Coronet Films, 65 East South Water Street, Chicago, Illinois.

DENOYER-GEPPERT. Denoyer-Geppert Audio-Visuals, 5235 Ravenswood Avenue, Chicago, Illinois 60640.

DOCUMENTARY PHOTO AIDS. Documentary Photo Aids, P. O. Box 956, Mt. Dora, Florida 32757.

DRAGO. Drago of Carolina, Unit B, 1717 Peoples Street, Columbia, South Carolina 29203.

EAV. Educational Audio-Visuals, Inc., Pleasantville, New York 10570.

EES East Educational Service, 100 Tree Top Lane, Columbia, South Carolina 29210.

EBEC. Encyclopedia Britannica Educational Corporation, 425 North Michigan Avenue, Chicago, Illinois 60611.

EDUCATIONAL DIMENSIONS. Educational Dimensions Corporation, Box 126, Stamford, Conn. 06904.

ERS. Educational Reading Service, East 64 Midland Avenue, Paramus, New Jersey.

EDUCATIONAL RECORDS. Educational Record Sales, 157 Chambers Street, New York, N. Y. 10007.

EYE GATE. Eye Gate House, Inc., 146-01 Archer Avenue, Jamica, New York 11435.

FILMS INCORPORATED. Films Incorporated, 1144 Wilmette Ave., Wilmette, Ill. 60091.

GUIDANCE ASSOCIATES. Guidance Associates, Harcourt Brace Jovanovich, 23 Washington Avenue, Plesantville, New York 10570.

IUAV. Indiana University A. V. Center, Bloomington, Indiana 47401.

INQUIRY. Inquiry Audio-Visuals, P. O. Box 11350, Chicago, Ill. 60614.

ISS. Interstate School Suppliers, 240 Oxmoor Circle, P. O. Box 6125, Birmingham, Ala 35209.

JACKDAWS. Jackdaws Grossman Publishers, 625 Madison Avenue, New York 10012.

LANDSFORD. Landsford Publishing Corporation, 2516 Landsford Avenue, San Jose, California 95125.

LEARNING CORPORATION. Learning Corporation of America, 711 Fifth Avenue, New York, New York 10022.

LIBRARY CENTER. Library Filmstrip Center, 3033 Aloma, Wichita, Kansas 67211.

MCGRAW-HILL. McGraw-Hill Film Department, 330 W 42nd Street, New York, New York 10036.

MEDIA MATERIALS. Media Materials, Inc., 2936 Remington Ave., Department M, Baltimore, Maryland 21211.

MILLIKEN. Milliken Publishing Company, 611 Olive Street, St. Louis, Missouri 63101.

NATIONAL ARCHIVES. National Archives and Record Service, General Services Adm., Washington, D. C. 20408.

RMI. RMI Film Productions, 4916 Main Street, Kansas City, Mo. 64112.

SILVER BURDETT. Silver Burdett, Division of General Learning Corporation, 250 James Street, Morristown, New Jersey 07960.

SIMPLIFIED TEXTS. Simplified Texts, 817 Green Lane, Baltimore, Maryland 21207.

SOCIAL STUDIES SCHOOL SERVICE. Social Studies School Service, 10,000 Culver Boulevard, Culver City, California 90230.

SUNBURN. Sunburn Communications, Inc., Deerfield Avenue, Pound Ridge, New York 10576.

SVE. Society For Visual Education, Inc., 1345 Diversey Parkway, Chicago, Illinois 60614.

TIME LIFE. Time Life Films. Time Building, Rockefeller Center, New York, New York 10020.

UNIV. University of California at Berkley, Berkley, California 94720.

USHS. U. S. History Society, Inc., 5425 Fargo, Skokie, Ill. 60076.

VISUALIZED INSTRUCTIONAL LTD. Visualized Instructional Productions, Ltd., 1200 Harger Rd, Suite 521, Oak Brook, Ill. 60521.

WARREN SCHLOAT. Warren Schloat Productions, 150 White Plains Road, Plesantville, New York 10570.

WILSON. Wilson Educational Recordings, 1329 Arlington Street, Cincinnati, Ohio 45225.

XEROX. Xerox University Films. 300 N. Zeeb Road, Ann Harbor, Michigan 48166.